



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

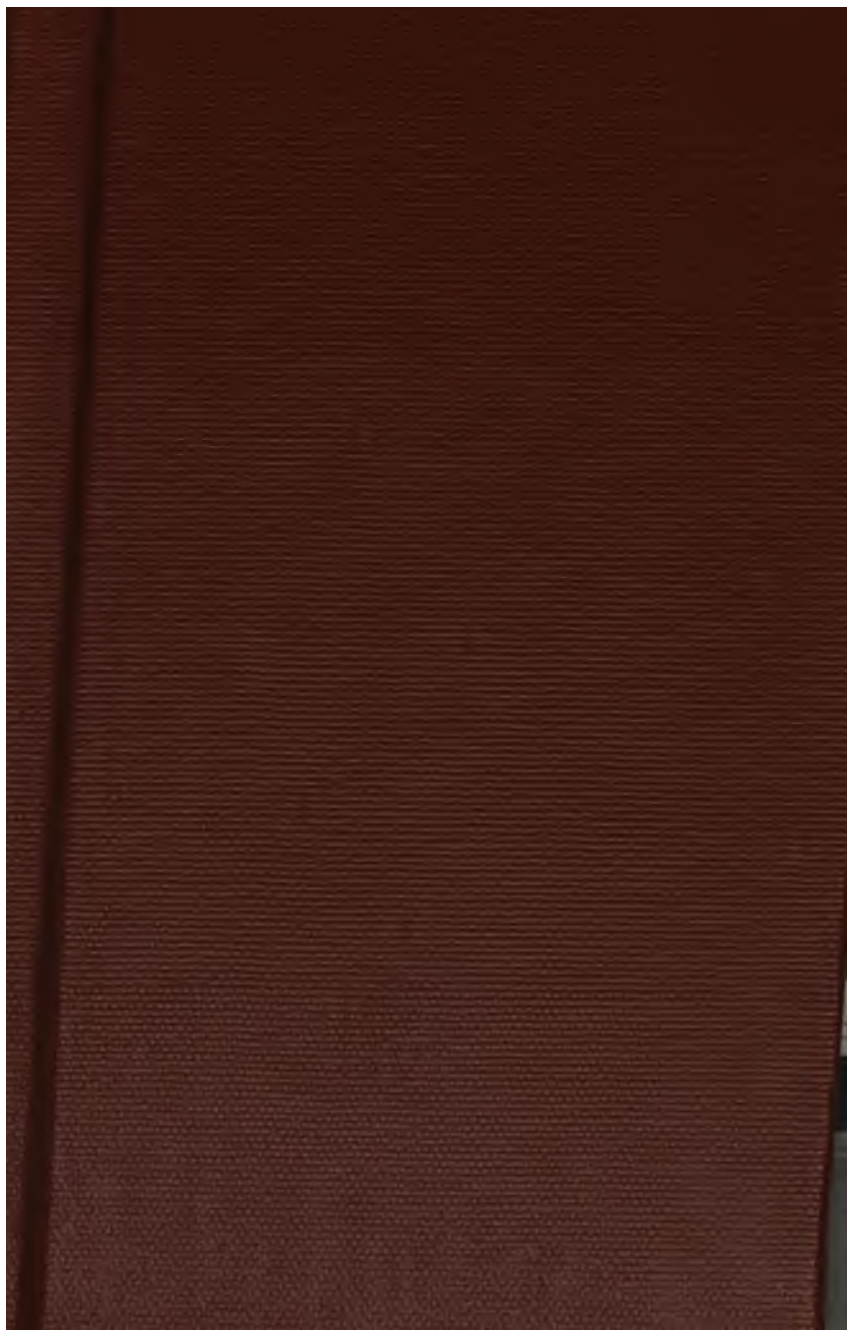
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

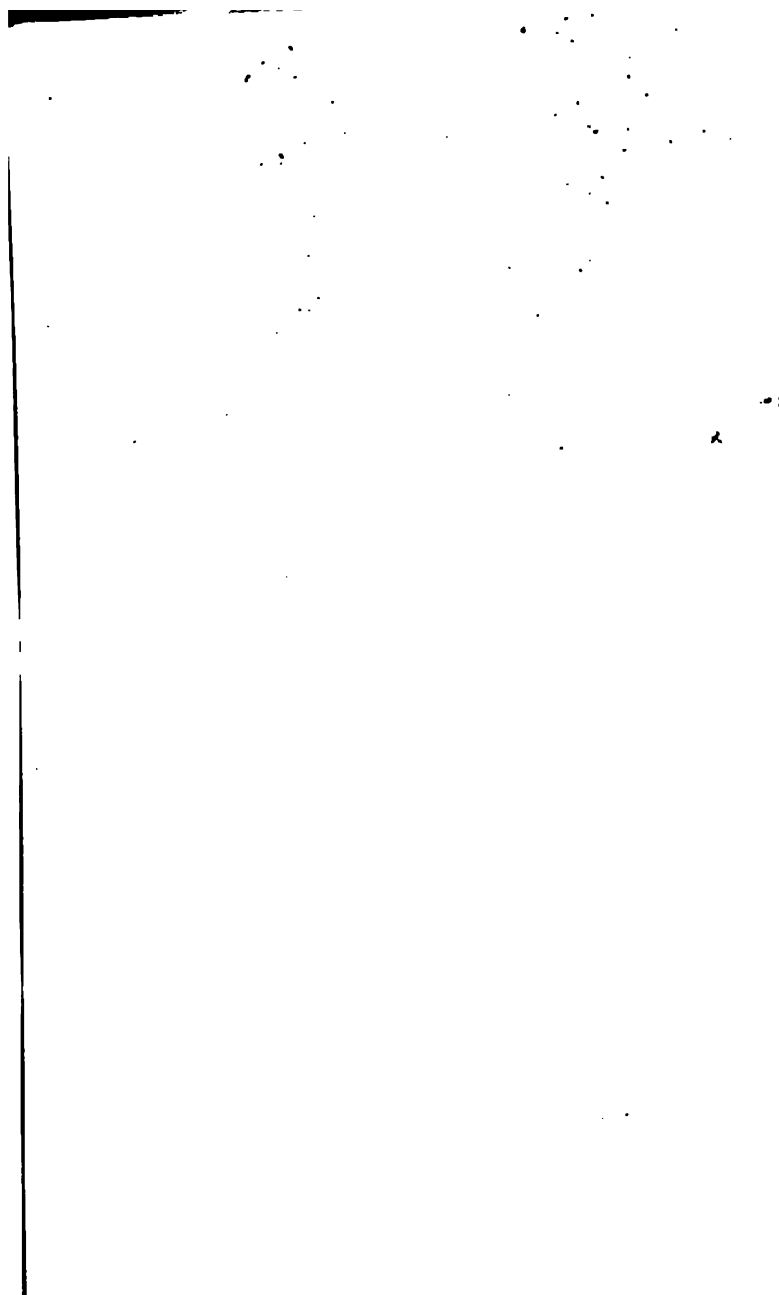


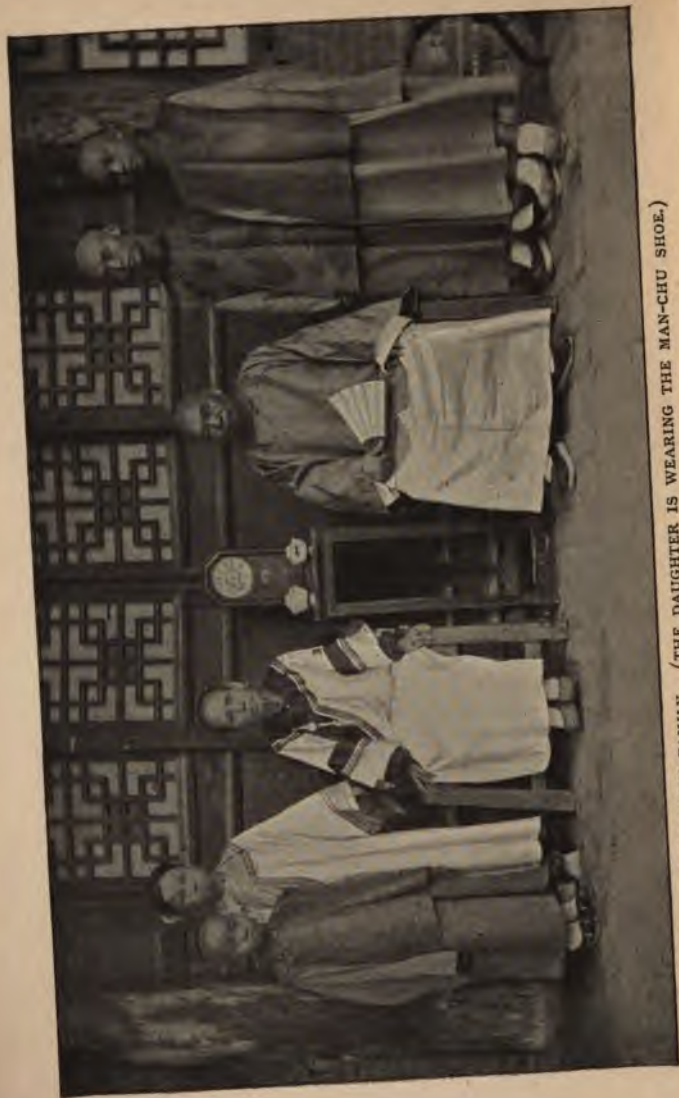
Schoener, Gary Richard

Psychotherapists'  
include involvement  
with clients









A MAN-CHU FAMILY. (THE DAUGHTER IS WEARING THE MAN-CHU SHOE.)

AMONG THE DARK-HAIRED RACE  
IN THE FLOWERY LAND

BY

SAMUEL B. DRAKE

*Of the Baptist Missionary Society*

LONDON

THE RELIGIOUS TRACT SOCIETY

56, PATERNOSTER ROW, AND 65, ST. PAUL'S CHURCHYARD

1897



---

**Printed by Hazell, Watson, & Viney, Ltd., London and Aylesbury.**

## PREFACE.

---

**I**F the circumstances in which a work is being carried on are unknown, neither the difficulties nor the successes of the worker can be properly appreciated, even by his friends. Hence the object of the following pages is to set forth some of the social conditions amid which missionary work is being pursued in China. The facts presented and the experiences related in this work will, it is hoped, enable the reader the better to understand the difficulties besetting the path of the Christian missionary in China, and also the more deeply to sympathise with those who are born into, and live their lives in, the midst of a stagnant and degrading civilisation.

If this book should stimulate the interest of China's friends, especially those who seek her intellectual and religious advancement, the object

which the writer had in view will have been secured.

I take this opportunity of expressing my thanks to the Rev. R. C. Gardner, of Stamford, and Mr. E. J. Sowerby, for valuable suggestions and assistance in preparing this book for press.

S. B. D.

CHOW-PING,  
N. CHINA, 1897.

## CONTENTS.

---

CHAP.	PAGE
I. SOUTHERN SHAN-SI . . . . .	9
II. LAYING A FOUNDATION . . . . .	14
III. A MONTH IN A CAVE FIGHTING OPIUM . . . . .	27
IV. MR. CHŪ . . . . .	40
V. THE FAMINE STRICKEN . . . . .	47
VI. DISTRIBUTING RELIEF . . . . .	57
VII. CHINA'S SORROW . . . . .	62
VIII. FRUITS OF CHARITY . . . . .	68
IX. CENTRES OF INFLUENCE . . . . .	77
X. FRESH NEEDS AND NEW METHODS . . . . .	81
XI. THE SICK AND THE AFFLICTED . . . . .	89
XII. TRAINING NATIVE LEADERS . . . . .	94

CHAP.	PAGE
XIII. THE DAUGHTERS OF THE FLOWERY LAND .	101
XIV. SISTERS OF MERCY . . . . .	105
XV. THE CAUSES OF SUICIDE . . . . .	113
XVI. AN INJURED HUSBAND. . . . .	119
XVII. AN UNLADYLIKE PERSON . . . . .	124
XVIII. NEW WINE AND OLD BOTTLES . . . . .	135
XIX. LOYAL TO CONVICTION . . . . .	141
XX. INTOLERANT OF LIGHT. . . . .	146
XXI. SHARP PRACTICE. . . . .	153

# AMONG THE DARK-HAIRED RACE IN THE FLOWERY LAND.



## CHAPTER I.

### SOUTHERN SHAN-SI.

DURING the winter of 1879 W. Hillier, Esq., of H.B.M. Consular Service, and I reached the city of Ping-yang. This city is situated nearly in the centre of the southern half of the province of Shan-si, and stands close to the river Fen. It is about thirty days' journey distant from the port of Han-kow, and about twenty days' from that of Tien-tsin. We found the Revs. Canon (now Bishop) Scott, David Hill, Timothy Richard, and J. J. Turner at work there. These gentlemen were at that time engaged especially in relief work. The great famine was still raging, and Ping-yang had been made one of the centres for the distribution of foreign relief.

The city possessed little of an interesting character; it wore the appearance of having seen better days. The natives say that thirty thousand of its inhabitants were butchered by the Tai-ping rebels. The famine, too, had left its impress upon the place, both as regards the number and appearance of its inhabitants and the ruined condition of many of its buildings. During the period of drought even the gods suffered injury; for temples were not restored, and the idols, in many instances, were left on their pedestals, without a roof to protect them from the disintegrating effects of the storm.

In ordinary times, however, the inhabitants of this district would seem to be fairly well provided for. The manufacture of paper supplies labour for many village communities. Coal is obtained cheaply, and the land is fertile: its fertility, in many places, is increased by means of irrigation. The natives have said that one acre of water land is equal in productiveness to ten acres of dry. Consequently, large quantities of wheat, millet, maize, opium, and tobacco are grown. The fact is that, if there were good roads and a method of cheap transit, Ping-yang-fu would be a wealthy district. I have heard the natives speak of productive seasons as 'famines of plenty.' Their meaning was this, that in abundant years, every one having enough and to spare, it was impossible to sell the surplus produce, and so

turn it into cash. The result was, that nearly every one, in the matter of ready money, was hard up. During productive years I have known the officials to be compelled to take produce instead of cash for the land-tax; and following such a year, the larger landowners have cultivated only a portion of their farms. In these circumstances crops producing less than an average yield conduce to local prosperity; they promote the circulation of money.

In point of scholarship the district of Ping-yang has attained provincial notoriety, its scholars being considered more competent and finished than those living further north.

The chief interest attaching to Southern Shan-si lies in its historical associations. Wheresoever the Chinese race may have originally come from, it is generally supposed to have been located for some time in this neighbourhood, and thence to have descended upon China proper, to begin the subjection and absorption of the three aboriginal tribes—a work not yet completed. It is supposed, too, that this district formed part of the territory ruled over by Yao and Shun. These rulers flourished B.C. 2357 to 2208—the beginning of the semi-historical period. Although they lived so far back in the ages, yet their virtues, real or supposed, have never failed to fascinate the people and to ensure national respect. Yao is said to have reclaimed the



empire from the waters which covered its surface. He set two astronomers, Hsi and Ho, to observe the heavenly bodies, and he also established universal concord. In his day the reigning monarch could name his successor. The occupant of the throne was chosen, not for his birth, but by reason of his virtues. Yao upheld this ancient law. On the score of unfitness, he set aside his only son from the succession, and raised to the imperial dignity the son of a peasant, who was a man of character. But his virtues were not taken on trust. Yao tested his powers to obey and his fitness to rule by a series of exhaustive trials. He gave him his two daughters in marriage, and he made him, during twenty-eight years, his associate in the government. Shun, who thus became the ruler of the empire, was supposed to have been the son of a blind peasant. While young he lost his mother, and his father took to himself another consort, who in due time gave birth to a son. This second boy the father preferred to the first, and naturally, also, his mother. As her own son advanced in years, he, too, developed a strong dislike of his half-brother. Dislike grew into hatred, and at last father, mother, and brother united in trying to bring poor Shun to an untimely end. Providence, however, interposed, and brought their purposes to nought. Shun was aware of their designs, yet he not only abstained from resenting their conduct, but acted

as though their feelings toward him were of the kindest character. He returned good for evil, and fulfilled the law of filial piety. So extraordinary and affecting was his goodness that it led to the reformation of his family—a remarkable example illustrative of Chinese opinion that correct conduct leads to reformation in others. Shun is thus the type of a filial son, while Yao is that of the typical ruler. Confucius said: 'How great indeed was Yao as a sovereign! How majestic was he! It is only Heaven that is great, and only Yao corresponded to it!'

This eulogium in praise of Yao has been endorsed by the Chinese people, who have paid him homage for four thousand years. Nor is their admiration of Shun inferior to that which they accord to Yao. To the palmy days of these two rulers the mind of the nation still turns with delight, and looks forward to the return of those good old times, believing that thus only can China's best interests be advanced. The Christian prays, 'Let Thy Kingdom come,' and believes that better days than those of the past will be ushered in by Him who is greater than either Yao or Shun.

## CHAPTER II.

### LAYING A FOUNDATION.

WHEN relief work was finished, some of the missionaries who had been engaged therein returned to their former spheres of labour, while the rest determined to remain in the province of Shan-si. These latter occupied two centres for evangelistic operations, viz., Tai-yuan-fu in the north, and Ping-yang-fu in the south, of the province. The first thing attempted after settling down was a general distribution of Christian books, Mr. Turner taking charge of that section of the work which was carried on from Ping-yang-fu.

During the period whilst relief was being distributed, a good many people appeared to be favourably disposed toward the foreigners. Some attended Divine worship, and even expressed their willingness to enter the Christian Church. When relief distribution had ceased, the good intentions of the majority of these failed to bear fruit. Scarcely ten persons remained true to their former

resolution, and of these only five ultimately proved staunch Christians.

When book distribution was about to begin, Mr. Turner called for volunteers for the work. Whereupon these five men offered their services. It was necessary to check in them any expectations of a pecuniary advantage ; so they were told that only food and travelling expenses could be promised. Further, it being desirable that the missionary himself should get into close contact with the natives, in order that their difficulties in respect of Christian truth might be known and cleared up, Mr. Turner arranged to take his food with these five native helpers. At the end of several weeks this practice was discontinued ; for, while the missionary had become perceptibly more genteel in appearance, the natives had grown more rotund. Nevertheless, the object aimed at was secured, difficulties were removed, and these men were led to embrace Christianity. Subsequently, they testified to the benefit derived from the conversations engaged in at table, and said that through their talks with Mr. Turner they were led to decide for Christ.

One of these men was named Li. His mind at this time was filled with all the crudities of Chinese alchemy. To his own satisfaction, he could give the cause of, and reason for, almost every mortal thing. He became known among us as Philosopher Li. Some one was cruel

enough to remark that his eloquence increased with the size of the moon !

Another man was named Hsi. He was a Confucianist and a literary graduate, a good scholar, and possessed of remarkable energy. Whilst he was receiving Christian instruction from Mr. Turner, prizes for the best essays upon religious subjects were offered to the graduates of the province by the Revs. D. Hill and T. Richard. Mr. Hsi obtained the first prize. He acknowledged that he never fully realised the weakness of the arguments usually urged in support of idolatry until he wrote this set of essays. Mr. Hsi subsequently became a native pastor, and has done a great religious work.

The missionary must learn to harden himself against the bad effects of petty dodges, and must not despair of good being done, although these should be frequently resorted to. For instance, in connection with this competition, the first and second prizes were obtained by Ping-yang-fu men ; then, three years afterwards, on other prizes being offered on similar conditions, the first two prizes were again secured by two Ping-yang-fu men—Mr. Hsi and another. At this time it came to light that the winner of the second prize on each occasion was a brother of Mr. Hsi. To prevent suspicion, he had written under an assumed name : Mr. Hsi had supplied his brother with the necessary knowledge of Christian doctrine,

Again, in another part of China a similar thing happened. An illiterate Christian provided doctrinal knowledge; a Confucianist, scholarship; and they divided the prize-money they won between them. In this latter case the Confucianist, as a result of the writing of the essay, became a Christian.

Among the first Shan-si Christians there was a Mr. Sung. Soon after his conversion an interesting episode in connection with him occurred. He had no children of his own; but he had an adopted son. This boy unfortunately became a disreputable character. In China, unless a son be publicly repudiated, however old he may be, the father is held responsible for both his crimes and his debts. This son stole some silver, and the father was therefore called upon to refund it. He assembled the members of his clan, to learn what was their opinion as to what should be done under the circumstances, and they decided that the son ought to be buried alive.

This custom of burying alive is still practised in China. On one occasion a man persuaded the wife of another belonging to the same village to leave her own husband and to live with him; whereupon the villagers rose up against him, and buried him alive. When asked whether they did not fear the consequences of their act, they replied, 'Oh no! it was the action of the whole village, and they were therefore protected.' A clan may



punish any one of its members in this way. This criminal son, it was resolved, should be thus dealt with.

Mr. Sung, however, had misgivings as to the propriety of the verdict. He therefore called upon Mr. Turner, to ask his advice. Mr. Sung, in turn, was asked what he himself thought about it, and his answer was a very interesting one. 'Well,' said he, 'I have suffered many losses through this boy, and I doubt not that he deserves the punishment. But I have been thinking about these words, "Forgive us our trespasses as we forgive those who have trespassed against us. And, if ye forgive not men their trespasses, neither will your Father forgive your trespasses."' Now,' he said, 'if I consent to the death of my son, I shall not be acting in harmony with these words.' Evangelical doctrine had thus taken hold of his heart, and it was beginning to bring forth one of its sweetest fruits, viz., mercy. It is needless to add that the boy's life was spared.

By such men, by such methods, and in such circumstances as these was the planting of Christianity in Southern Shan-si commenced.

As one result of the book distribution referred to, several men became interested in the Christian religion, and visited the missionaries for the purpose of making inquiries concerning it. Among these was a Mr. Fan, a farmer from a village situated some twenty English miles distant

from Ping-yang city. He was of medium height and of forbidding aspect. He could read only a little, but he possessed the energy of a fanatic. He was a man of some property, for, taking irrigated and other land together, he owned seventy or more acres; but as Chinese acres vary from two hundred and forty square paces to seven hundred and twenty, and as the writer did not inquire whether Mr. Fan's land was divided into small, medium, or large acres, it is not possible to state precisely what was the actual extent of his earthly possessions.

It happened that this Mr. Fan was a member of a society known as the 'Secret Sect'—a society denominated secret because its members do not openly declare themselves as belonging to it. Its members meet in private and under cover of night, and during their meetings their leader is supposed to be under the influence of some secret power; while so entranced he sees visions and dreams dreams, which, by his followers, are regarded as authoritative revelations from the unseen world.

Just before the outbreak of the war, in 1895, the members of this sect, in a district well known to the writer, supposed themselves to be in possession of a revelation, to the effect that the Man-chu dynasty was about to fall, and that under the new *régime* that would supplant it they would be a specially favoured people. So entirely was this revelation relied upon that there



were some persons who sold their possessions—thinking that, as the members of their society would shortly obtain abundance of land free of charge, they might as well make what profit they could by the sale of their present holdings.

This secret sect exists in all parts of China, but in different localities is known by different names. Its objects appear to be both moral and political. The books popular among its members insist upon a high form of morality, but it is generally supposed that the members entertain designs hostile to the present dynasty. For the latter reason, they have frequently received harsh treatment at the hands of the Government.

During the war with Japan, the officials in a well-known district were trying to hunt down some of these men. But they nevertheless succeeded in outwitting the officials; they escaped through having secured copies of Christian books, and said that when they met together they did so for 'worship'!

The friends of Mr. Fan read to him the Christian books which had come into his possession. Impressed by their contents, he visited Ping-yang city, to make inquiries concerning the new religion. He remained there several days, and, by means of conversation with Mr. Turner, obtained much needful information. He returned home, but there dreadful news awaited him. One of his two sons was dead.

While the boy was sitting in the yard of the house, a wolf had suddenly entered and worried the little fellow to death. This burden, which in itself was quite heavy enough to bear, was increased by the superstition which gave to his loss the appearance of punishment—for the Chinese entertain the opinion that wolves are possessed by avenging spirits.

I remember that during and after the famine wolves greatly increased in number ; and the reason assigned for the fact was that the spirits of those persons who had received harsh treatment, or whose bodies had been consumed for food during the famine, had returned, in the form of wolves, to torment their tormentors.

Indeed, the Chinese are naturally superstitious, and that in respect of most matters ; but they are especially so when having to deal with foreigners and foreign things. It has been deemed a sufficient cause for a spell of bad luck that a foreigner had passed the door. A visit once paid by the writer to a family was seriously stated to have occasioned the subsequent illness of one of its members. On one occasion, the reading of the New Testament was declared to be the cause of demoniacal possession.

All these things told against Mr. Fan. His son had been killed by a wolf while the father was staying in a foreigner's house for the purpose of inquiring about a foreign religion : surely this

was a manifestation of the wrath of Heaven. His neighbours said it was strange that Mr. Fan did not say so too. 'True, the event startled him, but he did not break with Christian truth. After a time he again, for a similar purpose, visited Ping-yang city, and again he returned home. During his absence on this second occasion a similar disaster to the first had befallen him : a wolf had killed his only remaining son ! As on the former occasion, so on the present, his well-intentioned, but misinformed, neighbours confidently asserted his own apostasy to be the cause of his loss ; and thus again his faith was tried, for had not their charge the appearance of being true ? The unfortunate man was compelled to ask himself, 'Have I not visited the foreigners twice, and on both occasions have I not been overtaken by calamity ? Am I right, then, or am I wrong ? Have I exchanged falsehood for truth, or truth for falsehood ?'

Men cannot propose to themselves more important questions, and under the most favourable circumstances they find it difficult to answer them. But when a man, in the act of exchanging an old for a new religion, is in the presence of events that rob him of his children and that favour the old rather than the new, then the questions are proposed and answered under most difficult conditions.

In the autumn of 1881 Mr. and Mrs. Turner

were compelled for a time to leave Ping-yang-fu on account of ill-health. This was a great loss both to the work and to myself. I was left alone, and my nearest European neighbours lived two hundred English miles away. The loneliness was trying, yet it proved to be a blessing in disguise.

Being the solitary representative of Christ and His Gospel in a large district creates a deep sense of personal responsibility; it at least compels you to look at the problems attaching to mission work with your own eyes and to settle them in your own way. You are compelled to make the natives your companions. Above all, the heart and mind are taught to find more entirely than before their satisfaction in God and in His Christ. When thus left alone, I visited Mr. Fan, and at the same time he expressed a desire to learn to read more perfectly the New Testament. Having promised to help him, it was arranged that I should visit him every Monday for this purpose. His village was reached on horseback early in the day. I read with him during the middle part of it, and rode back again in the evening.

To travel forty miles, and devote a whole day for the benefit of only one man, seemed a great price to pay for so slight a gain. It seemed too expensive a method of converting the heathen, and I could not help asking, 'Is the game worth the candle?' The missionary, however, especially in beginning a new work, must learn to

be satisfied with slender opportunities and with equally slender results. He must do with his might what his hands find to do, and then with composed mind leave the issue with God. Confidence in a wisdom more far-sighted than his own, and contentment with the method of its working, will give courage and strength to his soul.

The weekly visit was continued for four months, and our scholar made satisfactory progress. But who learnt most?—the teacher or the taught? The answer is doubtful. The point of view from which a Chinaman looks at a thing, the novel construction he puts upon statements of Scripture, were made again and again apparent. For instance, the reference to the ninety and nine just persons who needed no repentance was interpreted as meaning that they actually did not need to repent. Because Jesus said to the guilty woman, 'Neither do I condemn thee,' it was thought that He intentionally connived at vice; while the parable of the unjust steward was taken as giving permission to make fortunes by dishonest means.

I naturally desired to benefit more than one man by this effort, but how to bring it about did not immediately appear. On one occasion Mr. Fan said, 'Don't return to-night; stay here.' Invitations generously tendered must not be always taken seriously in England; they must



be greatly discounted in China. Of course the reply was, 'I am unworthy.' The invitation, however, was pressed with such evident sincerity that it was at last accepted. During the evening a number of villagers called to see me. Some of them had never before met with a foreigner. They all appeared friendly, drank tea, smoked tobacco, and asked questions. Some wanted to know the distance of England from China; others, whether the same sun shone in both countries, and whether there were trees, literary graduates, and officials in England similar to those in their own land; while others wished to know what was meant by worship, prayer, etc., and to hear me sing. The evening was profitably spent, and the experience was especially valuable to me. It suggested the answer to the question, How could this weekly visit become a benefit to more than one? It furnished a wider outlook; and I decided that, in the future, whenever possible, I would remain for the night.

The conveniences for the accommodation of guests were not numerous. For instance, in the matter of bedroom, there was only that one room in which the visitors had sat during the evening; neither did my host possess a spare bed. I wondered how the deficiency would be met. Chinese methods for meeting a difficulty of this kind are generally remarkable for their simplicity; it was so in this instance. My host took down

the door of the room, and placed it upon the floor, saying, in an apologetic tone of voice, ' Won't that do ? ' So, with a saddle for a pillow, and wrapped in a Chinese coverlet, I laid down to sleep.

The Chinese are frequently at a loss to understand why Englishmen prefer to sleep in separate beds and rooms. In their view, such a practice is neither economical as respects space, energy, nor expense. The habit, moreover, appears to them unsociable. My host entertained the same opinion about the matter ; and a few minutes after I had lain down, to my surprise he brought another coverlet, wrapped it round him, and laid himself down on the door. When a man never takes a bath, wears the same clothes through a whole season, and frequently also sleeps in them, does not unplait his pigtail or comb his hair more than twice a month at most, you cannot expect him to be a very savoury bedfellow. I made, therefore, a slight longitudinal movement in the opposite direction to him, but he followed on. Next morning, when we awoke, I was wedged between a mud wall and my host.

## CHAPTER III.

### A MONTH IN A CAVE FIGHTING OPIUM.

THE Monday evening meeting thus begun soon became a recognised institution. On one occasion one of the men, to my surprise, said : ' You have talked to us about repentance. Well, some of us smoke a little opium. We know that this is not right. Can you help us to break off the habit ? ' My reply was, ' Yes, if you will come and live with me for a month. '

On my next visit, I found there was an objection to living with me. It was urged that absence from home would be inconvenient. This was not the chief obstacle. The real reason was that their friends had not yet persuaded themselves that foreigners could be trusted. Their wives said that they should cry all day if their husbands were living with a foreigner. Possibly, too, the husbands even feared for the results. The proposition next made was that I should spend a month with Mr. Fan, and treat the opium-smokers on the spot. This turn of affairs was quite unlooked for, and required consideration. I



ultimately, having decided in its favour, with fear and trembling took up my abode with Mr. Fan.

In North China the dwellings are of three kinds: first, substantially built stone or brick houses; secondly, houses built of sun-dried bricks; thirdly, caves dug in the sides of the hills. Now Mr. Fan lived in a cave. In the province of Shan-si, hills are many and lofty. Among them there are many cave-dwellers. Sometimes a hill is terraced, and the caves rise one above another from the base to the summit. From the upper terrace the occupiers converse with those of the lower, and at times the ladies, in this way, proclaim to the world what they think of each other. I have seen, too, from this point of vantage, the glance of the maiden answer to that of the youth.

A space, say at the base of the hill, is levelled and then enclosed. This enclosure serves the purpose of a yard, in which animals are fed, straw stacked, etc. The face of the hill is then cut level to the height of twenty or more feet. Parallel with each other, two, three or more tunnel-like excavations are made. Between each a good thickness of earth is left, to prevent the roof falling in. A narrow passage is cut through these earthy partitions to admit of inter-communication. In the front of one room a door-frame is fitted, and in the fronts of the others, window-

frames, about a square yard in size, while the remainder is built up. Paper is pasted over the window openings.

These caves vary in size. The largest measured by me was about twenty-five feet long, ten feet wide, and twelve feet high in the centre of the arch. They also vary in quality. The interior of the best class is faced with varnished brickwork ; the walls of the second class are chopped smooth, and then covered with lime plaster, while those of the poorest kind are plastered with mud only. Mr. Fan's cave belonged to the second class, and consisted of two rooms.

As a rule, each cave contains a family bed made of brickwork, and which is called a k'ang. These k'ang are generally the width of the room, about two and a half feet high, and project from six to seven feet into the room. Reed mats are spread upon them, and the sleepers, rolled up in separate coverlets, lie side by side.

In the front face of the k'ang a primitive kind of fireplace is constructed and connected with a flue running in a zigzag fashion under the upper surface of the bed. The flue is connected with a chimney—frequently a very indifferent one. These k'ang not only supply sleeping accommodation, but in the winter provide a continuously warmed bed. They economise bed-linen, and give shelter to several generations of omnivorous insects. By their means, too, the house is warmed ; and

•

on them, in daytime, the female members of the house sit, cross-legged, doing needlework or regaling themselves with the fumes of tobacco.

The walls, as a rule, are destitute of all decoration, and the rooms are but sparsely furnished. In some there may be several pigskin boxes; in others, earthenware vessels about three feet high and two feet wide, containing grain, pickled vegetables or vinegar; and these vessels again may act as resting-places for agricultural implements.

Besides the two caves already referred to, and furnished with the conveniences indicated above, Mr. Fan possessed a detached room. Now, under ordinary circumstances, Mr. and Mrs. Fan, together with the little Fans, occupied the inner cave. But as a guest, intending to remain a whole month, had arrived, Mrs. Fan and her little ones were relegated to this detached room. By virtue of this arrangement, the two caves, with all their appurtenances, their animate and inanimate belongings, became available for the use and special benefit of Mr. Fan and his friend.

Thus situated, I made my first attempt at helping opium-smokers to break off their baneful habit. For this interesting experiment six men presented themselves as patients. Their resolution proved firm, although they showed considerable dread as to consequences.

When once the system has become accustomed to the influence of opium, this symptom occurs,

viz., that at the particular hour of the day when the habit was indulged, a longing for the drug returns. This is known as the 'craving.' The intensity and bad effects of this craving vary with the length of time the drug has been taken and the quantity that has been used. If the longing is left unsatisfied, great inconvenience is always experienced; and in the more serious cases, diarrhœa, dysentery, vomiting, and cramp, accompanied with intense pain, follow. The thought of this craving makes the opium-smoker quail. To appease it, he continues a habit which he himself condemns. To obtain the means to gratify it, he will steal, or even offer his wife for sale.

These six men knew what to expect, but they were determined to fight the demon. I told them that, besides a strong resolution and medicines, in order that they might break the habit one other thing was needful, viz., that they must pray to God for assistance. This was insisted upon, because I wished them to discontinue the use of opium on moral grounds, and not merely because it was an injurious or expensive luxury, and because I had but little faith in the unaided power of man to battle successfully with the strong craving that is set up. To cut off the possibility of access to the pipe during the night, and to render close observation possible, my host undertook to provide sleeping accommodation for the

patients. The outer of the two caves already referred to was placed at their disposal.

It was interesting, while painful, to watch these poor fellows as the craving came on. There was first sleeplessness; then pain, accompanied by a marked decline of will power. They rose up, walked about, moaned, and drank hot tea. My host and I cheered them up as best we could, and reminded them of God's readiness to help them. We prayed for them, and persuaded them to do the same for themselves. One patient asked, How was he to pray? he had never prayed in his life. He said, 'Teach me to pray.' To teach a man in middle life to offer his first prayer is a pleasing but solemn thing. We told him to ask for what he needed, and in simple obedience thereto he offered his first prayer. The men finally fell asleep. They had gained their first victory.

Besides the six men already referred to, several others had expressed a desire to break off the opium habit. When the time arrived to make the attempt, they faltered, from fear of suffering from that awful craving. They said, 'There is no need to hurry. We can wait, to see how those other men get on.'

During the next three or four days these men came several times to inquire about the patients. The subject of conversation was always the 'craving.' Fortunately the patients were able



to assure them that it could be controlled. Their testimony was not readily credited. They were questioned and cross-questioned until it was evident the truth had been told. At last the confidence of the inquirers was won, and they, too, submitted to treatment. As the days passed, the patients increased until they numbered nineteen.

The house accommodation now became more severely taxed. There were only two rooms at our disposal, and twenty-one persons to sleep in them. These cave dwellings cannot at any time be well ventilated. With only eight occupants the atmosphere was frequently unpleasant; the stench was almost suffocating with twenty-one. On several occasions I was in a condition of high fever.

This close contact with the Chinese afforded many opportunities of noting their strange habits: their extemporised beds; the way in which they economised space, bed-linen, and cash; the extreme simplicity of their toilet,—all were interesting. One practice proved more inconvenient than interesting: during the night one man would wake and give his neighbour a nudge. Both men would then sit up, indulge in a chat and a pipe of tobacco, and lie down again. In a few minutes two others would repeat the performance, followed by two more, and so on through the livelong night.

Several men having arranged to board with

Mr. Fan, we took our food together. In some parts of North China millet takes the place of rice. There are some places where rice is regarded as a luxury, so, occasionally, we ate boiled millet. Wheat flour is also used—sometimes in the form of steamed bread, while at others in the form known among the natives as mien.

Now mien is a paste made of flour and water. The paste is made of a good consistency, and well kneaded. To insure a suitable toughness, it is then raised above the head and brought down with a bang on a table a goodly number of times. It is then treated in one of two ways: it may be cut into shreds, and called mien-tiao-tzs, or it may be pulled into flakes, and called pien-mien. The paste is put into boiling water; onions, chopped up small, are added, and, the whole allowed to boil for a short time. When sufficiently cooked, it is baled into basins. A spoonful of oil and a small quantity of vinegar are then added. Sometimes a further addition is made, consisting of hard-boiled eggs and pickled vegetables. The basins are then handed round, and, by means of chopsticks, their contents scooped into the mouth. This is mien. Two or three basinfuls of this mixture, followed by a loaf of steamed bread and a cup of tea, constitutes a meal. Our meals were of this character. As a rule, mien was served up morning, noon,

and night. Occasionally the stomach heaved for a change of diet ; but we must not complain—life was sustained !

The Chinaman's power of imitation has become proverbial. His indulgence of it does not always add to the comfort of other people. I had a suspicion that an unauthorised liberty had been taken with my toilet requisites. Next morning I slept with one eye open. When all the other men had left the room, my host entered, with a bowl of water ; he took up my soap, with which he well larded his face and neck, and then dried himself on my towel. When he had finished, a most superb smile lighted his countenance. I did not grudge the soap, but wished he had spared the towel. The acme of enjoyment had not been reached ; that had still to come. He fetched a cup of water, took up my toothbrush, and most vigorously brushed his teeth. I groaned inwardly, and suddenly formed a resolution. The next night, towel, soap, and a few other articles were deposited safely under the pillow, secure from molestation.

Those persons who were desirous of ridding themselves of the opium habit were farmers. The season was then their slack time. Owing partly to the severity of the cold, and partly to the absence of pasture-land, and consequently of flocks and of herds, the farmer in North China, during the winter months, enjoys a large amount



of leisure. During this period he and his family retire early and rise late in the day. By this means oil and firing are economised, and only two meals per diem are taken instead of three.

As soon as the sun is risen, the farmer, together with the other male members of his family, turn out into the open air, and, squatting themselves down, with their backs against a wall and their hands thrust up the long sleeves of their dress, and, it may be, with small fur-lined hoods covering the lobes of their ears, enjoy the comforting effects of a sun-bath. All this time the women of the household are busily engaged in pursuing the culinary art, as the frequent clack of the wooden bellows and the volume of smoke issuing through the open doorway abundantly testify.

At this season of the year the farmer visits the neighbouring markets to effect needful sales or purchases, but the greater part of his time is occupied in looking after the baby. Not that he rocks it in a cradle, or frequently dangles the child on his arms ; but, having tied a girdle round his loins and unbuttoned the front of his gown, he puts it next his skin. The man looks after the baby because the woman is busy ; and at such times, as every husband has been occasionally assured, it is a great convenience if both baby and father, especially the latter, are out of the way. The wife may be engaged in a home

industry, such as spinning sewing-cotton, or weaving calico on a hand-loom, or plaiting straw braid. By her efforts the greater part of the clothing materials required by the family are produced, and she may add to the income of her husband some twopence per diem.

The season of the year relieving them from the pressure of business, the patients were enabled to remain with me all day. It became a matter for consideration how their time could be used to the most advantage. It is a custom with the Chinese to memorise their books. This they do in a sing-song tone of voice. I suggested, therefore, that the patients should memorise Christian books. Some among them could not read, but others were able so to do. It was suggested that those who could read should help the more ignorant. The plan was readily acted upon, and, raising their voices to an inconveniently high pitch, they set to work.

The book first memorised contained the Ten Commandments, with a short commentary. This was followed by another book prepared in the form of question and answer. The majority committed these two books to memory, while the remainder also memorised part of a gospel as well. Both morning and evening a short service was held, and these services were well attended, especially the evening service, for at that non-patients put in an appearance. Indeed,

it soon became known far and wide that a foreigner was visiting the village, and the result was that a large number of persons from other villages called to see him. Their conversational powers proved to be inconveniently great ; their patience almost exhaustless. These visits usually extended over two or three hours. Visits of this duration afforded many opportunities for religious conversation, but frequently induced a feeling of great weariness. At times the noise was distracting, while the atmosphere was always foul. I required fresh air and quietude. To secure these I visited the adjacent villages ; and as many as fourteen villages were thus visited, in each of which Christian books were distributed.

Thus the term of my visit was spent, and with a feeling of relief I returned to Ping-yang city. When passing in review the novelty of the experiences and the lessons learned during this period, my visit forms a distinct epoch in my life. Before returning, I asked how many men would promise to meet every Sunday for the worship of God. To my joy, nineteen promised to do so, and during a period of twelve months the number increased to twenty-six. Nor was the influence of this work confined to that immediate neighbourhood ; it extended to three other counties.

It is always desirable, with those who have but recently forsaken idolatry, to proceed slowly in the matter of administering baptism. Their



conceptions of Christian truth and duty are of necessity extremely crude ; and to my mind it is unfair, both to the converts and to the Christian Church, to allow them to become its professed members before they can possibly understand the importance of the step. Consequently, a probationary term, of two or three years' duration, was required before inquirers were received into the Church. On this account, at the end of four years, there were only twenty persons baptized ; but there were three hundred inquirers, that is to say, persons interested in Christian truth, and more or less regularly meeting for worship.

At this time my health gave way, and the work passed into abler hands. It is more than ten years since I left the district. Both time and persecution have tested the work then done. Some who promised well have turned out unsatisfactory. But, on the whole, the work has stood, and it has become a starting-point of extensive missionary operations.

## CHAPTER IV.

### MR. CHÜ.

EARLY in the year 1883 a visitor was announced at my station. This person—a Mr. Chü—lived in a village belonging to the county of Ta-ning—a place three days' journey distant from Ping-yang city. Mr. Chü possessed some land, he had obtained a literary degree, and was a man of some influence among his neighbours. His manner, immediately on acquaintance, produced a pleasing and assuring effect. There was evident frankness and humility of mind, while there was no suspicion of obsequiousness. His simple naturalness at once made me feel that I could trust him with perfect security. These traits of character were the more marked because of their rarity among the Chinese.

Never before had Mr. Chü met with a foreigner, neither had he met with a native Christian. For three years he had desired to meet with either one or the other. Business now brought him to the city of Ping-yang; therefore he seized the



A CHINESE GENTLEMAN IN WINTER COSTUME.



opportunity of visiting the missionary. It was not idle curiosity that brought him, but a desire to learn something about the Christian religion. The history of this desire is both interesting and instructive. A friend—how or when he did not know—had come into possession of two Christian books, and, if I recollect rightly, one was a translation of *Line upon Line*, the other a single gospel. These this friend lent to Mr. Chü, and he, in the quietude of his home among the hills, read and re-read them. Their contents deeply impressed his mind. The gospel he epitomised, and spelt out its meaning as best he could, though he wondered whether he understood it rightly. He ardently wished he could meet with an interpreter.

Cases of this kind are sometimes met with on the mission field, but only rarely. It was the first instance of the kind that had come under my notice; therefore my interest in him was greatly heightened. Here was an educated and intelligent Chinaman, whose mind, without the assistance of a living interpreter, for three years had ruminated upon two Christian books. What were the truths that had most impressed him? I found that these were three. First, God being represented as a Father. Secondly, That God might be approached in prayer by all men. Thirdly, That there was a Kingdom of Heaven upon earth. Audible prayer seems not to have



been suggested to his mind. He had, however, begun to pray in his heart and to lose faith in idol worship. He was asked to remain for a few days. During his stay he spent much time in the company of Mr. Sung and in reading Christian books. He obtained a deeper insight into religious truth, and was favourably impressed by what he saw and heard. Before he returned home, several of the best books at my disposal were given him, together with an invitation to come again, and, if possible, in company with some of his acquaintances. In the following autumn he came again, bringing with him several friends. They stayed three weeks, and the time was devoted to religious reading. Mr. Chü and a Mr. Chang were especially interested in what they read. When leaving for home, they desired books and tracts for distribution among their neighbours. In the following year they both received baptism.

After his baptism, Mr. Chü not only maintained a course of consistent conduct, but greatly exerted himself in spreading abroad a knowledge of the Gospel. This work was undertaken at his own suggestion, and carried on without financial assistance. There was but the minimum of pastoral oversight; for I never visited the district, and only occasionally did a native Christian do so. Thus was the evangelisation of the Ta-ning district begun. The beginning

of it, in a true sense, may be said to have been the work of a native.

In the space of two years there were some two hundred men favourably impressed, and with open minds were reading Christian books. When I left Southern Shan-si the work was still advancing. Subsequently, a foreign missionary took up his residence in the district, to find in existence an evangelistic work of very respectable dimensions.

For ten years Mr. Chü has occupied the position of unpaid native pastor. During the famine in Shan-tung, when I was engaged in relief work, he sent me the sum of one pound for the benefit of the poor.

The religious history of Mr. Chü suggests many thoughts. The lonely man trying to master the contents of two books which he had found, apparently by accident, draws out our sympathy, and reminds us of the fact that frequently in the religious education of individuals

‘God moves in a mysterious way  
His wonders to perform.’

We are also led to entertain the hope that others in the heathen world may be similarly engaged, and to pray that a fuller light may pour its rays into their minds.

The circumstances connected with the conversion of Mr. Chü show how wise it is that there should be various kinds of Christian effort. In bringing

him to Christ, there was the work of the translator co-operating with that of the book-distributer and with that of the local missionary. All were laid under contribution. The relative value of each, or which shall prosper most, this or that, cannot be known ; but this is certain, that one kind of work may supplement another in leading men to the Father.

Again, the zeal displayed by Mr. Chü in spreading the knowledge of the Christ whom he had found, and the results following his efforts, strengthen the hope, dear to every missionary's heart, that Chinamen may be found who, with only a limited amount of pastoral oversight and without pecuniary reward, will prove themselves capable of planting the Christian Church in new districts.

Personally, I feel grateful to God that it was possible for me to render a service to such a man as Mr. Chü. But especially am I grateful when I recall the circumstances surrounding me at the time of his first visit. Mrs. Drake was with me at the station, but I was in an indifferent state of health. Our nearest European neighbours were six days' journey distant from us. The native Christians were being persecuted on every hand, and the local officials were prohibiting men from entering the Church. I knew not which way to turn. It was during this season of darkness and anxiety that I enjoyed the privilege of lending a helping hand to Mr. Chü.



## CHAPTER V.

### THE FAMINE-STRICKEN.

DURING the years 1888 and 1889 the province of Shan-tung, in common with several other provinces in North China, suffered from famine. There had been a series of unfavourable seasons ; these had been followed by drought ; the drought was succeeded by floods. What had weathered the former was destroyed by the latter. These remarks will apply to the whole of the famine region.

Within the larger area there was a smaller one, viz., the district immediately affected by breaches in the banks of the Yellow River, and over which its waters spread. Here the distress was both general and acute. From this district thousands of refugees wandered in search of food. It was estimated that in the neighbourhood of the city of Chi-nan alone more than sixty thousand such persons sought shelter. Chaff, weeds, and bark of trees were eaten for food ; men sold their wives and daughters for six shillings, or even less, per head in order to procure food ; while there were women who gave themselves away in exchange for it. In

the province of Shan-tung all these causes of distress obtained. The distress was indeed great ; so, also, were the difficulties in the way of relieving it. In the city of Chi-nan the officials attempted, but abandoned, the task. The missionaries, although they were not ignorant, as to the difficulties connected with relief distribution on a large scale, nevertheless ventured upon it ; they appealed for funds, obtained the money, and worked right nobly to save life.

It may be interesting to the reader to have pointed out some of the difficulties in the way of administering relief, and to show the way in which those difficulties were overcome. The first thing of importance—a prime necessity under the circumstances—was to obtain accurate ideas concerning the actual condition of the people. To gather these ideas, there must be investigation, and this involved house-to-house visitation. But in China it is by no means easy generally for a foreigner to obtain an entrance to the homes of the people without previous arrangement. Then, at such a time, should a visit have been previously arranged, various little plans would be devised by the individual called upon to render the apparent poverty more intense than it actually was. As, for instance, furniture would be removed, clothes cast away, and neighbours' children passed off as belonging to the family. To accurately gauge the poverty, it was necessary

at first to enter the homes of the people without having previously arranged to do so.

Again, to have a famishing population on the one hand, and only one or two men to relieve it on the other, is to have a condition of things existing in which the resources are unequally matched with the need. Too much work to do may prevent anything being accomplished. It was necessary to avoid that degree of pressure which would paralyse effort.

Another difficulty was found in the choice of methods for distributing relief. The object of the distributor was to put the necessitous in possession of relief, and enable them to keep what they might get. Unfortunately, the moral condition of China renders the attainment of these two objects extremely difficult.

I undertook the work in two counties, viz., in Kao-yuan and Hsin-cheng. Both these places had suffered from drought and flood. Up to this time they had lain outside the area of Protestant missionary effort ; consequently, I was a complete stranger in them. The city of Kao-yuan was reached in the month of February 1889, and a room was secured in an inn standing outside the east gate. I scrupulously abstained from obtruding upon the notice of the people, or engaging in anything suggestive of the real object of the visit. By means of a native assistant, the names of several of the villages supposed by the



natives to be among the worst off were obtained. From among these villages, one conveniently situated was chosen as the first to be visited. When this village was reached, I inquired for the school house. On account of the hard times, the school had been disbanded, but the teacher still remained. In conversation with him, he was drawn out on the subject of the great distress. He told me piteous stories respecting the poverty in his village. It was suggested that probably his remarks only applied to a few cases. He assured me it was otherwise. Later on he said 'the poverty could be seen.' Having suggested he should show it me, he looked rather surprised, but replied, 'Yes, I will let you see it.'

Many and profuse were the apologies the old man offered to his neighbours for introducing into their homes a foreigner whom he had never before seen. There was poverty manifest in its every stage. Some houses still stood intact, but parts of many dwellings had been pulled down for the sake of turning the timbers into cash; in inclosures where there should have been stacks of straw, fowls, pigs, etc., there were found only mud-built rooms destitute of everything save human beings. In one such room was an aged couple, only just alive, without fire or food; in another, the members of a family were huddled together on a brick bed, trying to keep themselves warm as best they could. The poorest people

were subsisting upon weeds and bark of trees; others not quite so badly off were using black bread—a compound of flour-chaff and dust; while the people best off were reduced to yellow bread. All the inhabitants showed signs of being underfed, while quite one-third were famishing.

This visit being quite unexpected, there could not be the slightest suspicion that the actual poverty had been exaggerated by artificial arrangement. The poverty had been seen as it actually existed. The distress that was in the home, but unseen from the street, had been revealed. And thus we had obtained a standard of comparison by which the degree of poverty in other places might be inferred. These were valuable results.

Next day it was known far and wide what had been done. The people at once suspected relief would follow, and the headmen from several places quickly invited a visit to their villages also.

The functions of the headmen are very numerous. To describe them adequately would require a long chapter. Let it suffice us to say that they represent the communal life of the Chinese. They are charged with the public interests of their respective communities. If any public advantage is to be obtained, they are expected to exert themselves to secure it. On the other hand, they may be held responsible for any misadventure that occurs, and also may be placed under arrest and punished for communal crimes.



Because of the representative position occupied by the headmen, they played an important part in relief work. They prepared the communal register, and invited the distributor to visit their respective communities. When the distributor visits the village, the headmen receive him, and accompany him in his house-to-house visitation, and whilst relief is being distributed they make themselves generally useful. These headmen, for the time being, really act as a committee for the management of relief.

Unfortunately, in China all public work is associated with jobbery and speculation. In this direction official relief work has attained great notoriety. The result is that, the headmen being corrupt, the public are accustomed to the practice of shameful acts of bribery even in connection with charity. For instance, when an official distributes relief, his underlings will first drive a bargain with the headmen. This bargain ensures to the underlings a certain percentage of the money received for distribution in any one village. The headmen seeing that their own prospective gains will suffer to the amount of this percentage, to protect themselves will try to obtain a larger sum than that originally assigned to the village. This will be consented to, on condition that a larger percentage is returned to the underlings. And so the game goes on. Until the terms of the bargain are agreed upon, either the

request for relief from any one village will never reach the official entrusted with its administration, or the condition of the place will be represented as not entitling it to assistance. Both villagers and headmen know this, and act accordingly. Conduct of this kind is sufficient to weaken, if not destroy, all the virtues. I have been assured by educated Chinamen that three-fourths of the whole amount devoted to relief have disappeared in the manner indicated above. I have had men pointed out to me who laid the foundation of a fortune while taking a prominent part in official relief work.

When a foreigner is about to distribute relief, the Chinese naturally expect that he will proceed on the lines with which they are familiar. In their view, the foreigner is the fortunate individual destined to come off with the highest score in the matter of profit, while his native assistants will appropriate all they can. The headmen therefore take it for granted that to obtain relief they must bribe, and to make profit they must squeeze. But when they find out that neither of these practices are tolerated by the foreigner, some surprise is manifested. On this account some begged to be excused taking an active part in the good work, while others adopted methods which secured a squeeze without the inconvenience of giving a bribe. On the other hand, I gladly bear testimony to the fact that there were found

among the headmen some who rejoiced because all corrupt practices were disallowed, and who rendered to the public willing and conscientious service.

Before distributing relief in any place, a register, in which were written the names of its families, together with the number of adults and children belonging to each, was prepared. On a certain day the distributor visited the village, and the headmen met him and accompanied him from house to house.

The objects of these visits were twofold : first, to be satisfied that the families entered in the register really existed ; secondly, by the general appearance of the house and its inmates to judge whether relief should be given or not, and if so, how much. The inmates of each house of course made strenuous efforts to prove their need of help. It was necessary to distrust their representations, and to be guided by the general appearance of things. When starvation-point had been reached, the fact was obvious. The shrunk features and the yellow skin of the starveling, together with the bare and ruined condition of the house, were the truest, though silent, witnesses of need. In some instances, to save time, the headmen were asked to mark off from the register the names of those persons who, in their opinion, did not need relief. They wished generally to be excused. They replied, 'If you do not call upon



them, all those overlooked will be angry, and we shall be blamed.' They consented to place a mark against such as they thought were not in need. To prevent unpleasantness, these persons were visited. To get credit for themselves, the headmen, when in their presence, declared they needed relief.

Occasionally there was detected an attempt to multiply the number of families in a village. Sometimes one household was split into two, or unoccupied houses were tenanted for the day by beggars or persons belonging to other villages. The number of juveniles in a family were frequently over-stated. In some cases the deficiency was made good in the following way:—While the distributor was passing from one house to another, children belonging to families already visited became members of another household. This was discovered quite accidentally. I happened to ask all the inmates of a house what were their honourable names. The question was quite unexpected on the part of some, especially by the females, and the proper answer had not been provided. A woman was named Li, a boy was named Ting, but, according to the register, they should all have been named Feng.

Subsequently, two good opportunities presented themselves for exposing these practices. Six miles distant there was a village to be visited on a certain day. During the previous night snow

had fallen, and on the morrow, at the time of starting, snow was still falling. My arrival quite astonished the villagers. The headmen suggested that on account of the snow it would be best not to go round the village. But all the families entered on the register were visited. It soon became evident that something was wrong. Families were missing; and in some of those found there was a deficiency of either great mouths or small ones. In the second instance, snow had again fallen, and the people were taking a longer rest than usual. I reached the village before some of its inhabitants had left their beds. The result, in this case, too, was similar to that in the other.

These attempts at deception did not benefit the people to any great extent; for relief was given to those in a famishing condition only, and not according to the number of families or of inhabitants in each place.

It was not pleasant to witness these little tricks. At the same time, in view of all the circumstances, great allowance must be made. Those persons not actually famishing were, as a rule, very badly off; and, moreover, distribution of relief, in their minds, had always been associated with jobbery. People with only a low moral standard before their eyes, and in straitened circumstances, will not be guided by high moral principles when the chance of getting relief presents itself.

## CHAPTER VI.

### DISTRIBUTING RELIEF.

ENROLLING the names of those persons who need relief is to the distributor the most arduous part of relief work. That it may be done satisfactorily, it is necessary that house-to-house visitation should be carried on day after day. It involves continuous contact with persons in extreme poverty, and it also requires that mental alertness should be constantly maintained. The inmates of each house must be questioned, and their surroundings noted, so that then and there a correct judgment may be formed as to whether relief should be given or not, and if so, how much. This constant physical and mental exertion is difficult to maintain.

This work of enrolment always proceeds in view of a group of persons who are very observant of the manner in which it is done. The manner will, to the Chinese mind, indicate the moral quality of the undertaking. Carelessness or want of shrewdness on the part of the distributor will



suggest the possibility of jobbery, and thus lower the morale of his work. On the other hand, if there be patience and kindness combined with impartiality and discernment, a great moral effect will be produced. To impress all parties—especially in China—with the thought that considerations of right and wrong should enter into a work of charity is of the highest importance.

Relief was given in the form of copper cash—the only coin in the country. Three hundred of these coins were allowed for each adult, and one hundred and fifty for each child. The larger sum equalled about one shilling in value, and this sum was paid each month during the time the famine lasted. The amount given as relief was small, but it must be remembered that the object of the distributors was to save life only. The copper coins reinforced the food supply already available, such as roots, bark, etc., and so rendered existence possible. Occasionally the sum was increased, as, for instance, when the parties were too old or too weak to go into the fields to grub up weeds, etc.

The relief money was not paid at the houses of the people, but tickets, on which were written the names of their holders, together with the amount to be received, were first issued. The villagers were arranged into groups, and holders of tickets belonging to the same group, on a fixed

day, proceeded to the city of Kao-yuan and received into their own hands the proper quantity of copper coins. The ticket was then stamped and returned to its holder, that it might be presented at the next distribution.

At first, to save my time, it was arranged that the holders of tickets should go to the money-shops, and there receive payment. Reports came to hand, however, that each string of coins contained either too few or several worthless ones; consequently, I decided to pay out the money myself. This entailed much extra work, but it resulted in coins of good quality and in sufficient quantity finding their way into the hands of the poor.

Circumventing Chinese trickery, however, is no easy task. The poor received the money into their own hands, yet even then, in some instances, they let it slip. In some villages the headmen levied a rate upon all persons who had obtained relief, intimating that such was the custom, and unless it were observed the foreigner would not again render any assistance. Official employees tried to play the same game. By such means as these were starving people imposed upon and robbed of part of their shilling per month! Complaints to the official stopped the action of his underlings. The headmen of the villages in question were punished in the following manner:—On the day those villagers were to receive relief,



and while they were waiting to be admitted, a placard was posted at the side of the door. This placard intimated that common report, which was most probably wrong, said that in such and such villages, in connection with relief, something had occurred which was not quite clear. Therefore, on this occasion, no money would be distributed among them. This intimation was sufficient; it was felt to be a reflection upon the whole village. The headmen were especially discredited, and the poor charged them with being the cause of their disappointment. The headmen quickly comprehended the situation, and felt compelled to take action of some kind. Consequently, assuring the people that the matter should be set right, they advised them to return home for the day. The headmen then came to inquire what false reports could have come to the foreigners' ears. They felt shocked to think that suspicion should attach to them. They assured me that they were reliable men, but now they had lost 'face.' Upon being informed what the charges against them were, they at first professed innocence, but at length they wished to know how the difficulty could be arranged. They appeared a little surprised to find that the probable amount of their squeezes had already been calculated, and that they were advised to refund it. They did the prudent thing, however, and returned home carrying the news that the

holders of tickets should receive payment on the following day.

Relief work was continued up to the month of June, at which time, from the various relief centres in the province of Shan-tung, the missionaries had relieved more than 319,000 persons.

## CHAPTER VII

### CHINA'S SORROW.

IN Shan-tung the wheat is gathered in the month of May. This is known as the spring harvest. Millet, beans, etc., are gathered at the end of summer, and are spoken of as autumnal crops. The spring harvest of 1889 proved to be abundant, and the autumnal crops promised well. Those of us who witnessed the distress of the preceding winter rejoiced at the prospect of plenty. Unfortunately, the pleasant outlook too quickly passed away. A fresh disaster overtook the people; for, during the last week in July, the banks of the Yellow River gave way, and considerable portions of ten or twelve counties were submerged. I happened to be in the city of Kao-yuan whilst it was being surrounded by the water; and in the course of two days I sailed over a large inland sea, the water of which was ten or twelve feet deep. Many houses were washed away, standing crops and garden produce destroyed, and all this followed on the heels of a year of famine. No

wonder consternation and despair were written on the faces of the people.

Strange to say, there was no loss of human life. There are medical men who have attributed the outbreak of influenza in Europe to the poisoned atmosphere occasioned by the decaying bodies of those drowned in this flood. This opinion would seem to require some modification; for, all the time the waters were out, there were several missionaries at work in the district, none of whom met with any dead body, nor with the influenza. Undoubtedly the flood was nothing less than a catastrophe, but its most serious effect was, that it greatly diminished the food supply of thousands of people just emerging from a year of famine.

The Yellow River has been called 'China's Sorrow.' Why can it not be numbered among 'China's blessings'? The ordinary Chinaman replies, 'Heaven's will.' He might more correctly say, 'Man's greed.' It is impossible, without access to official records, to state how much money is annually expended upon works connected with the Yellow River. The sum is generally supposed to be very large.<sup>1</sup> Despite this expenditure, however, we hear yearly of breaches being effected either in the north or south bank.

<sup>1</sup> One competent authority has estimated that the annual cost of such repairs amounts to at least 2,000,000 taels (ounces) of silver.



It is strange that the Government has not seriously set itself effectually to control this cause of many sorrows. The natives account for it in this way :—The present condition of the river, though ruinous to the people, is profitable to the officials. It supplies opportunities for pocketing large sums of money. It must be admitted that facts harmonise with this opinion. Names of men residing in the city of Chi-nan have been mentioned to me who but a few years ago were poor men, and now are rich, as the result of obtaining an appointment in connection with the Yellow River. During the war with Japan I learned that to watch a certain section of the river five camps of soldiers were maintained. There should have been a total of two thousand five hundred men. These troops happened to be ordered to the seat of war, when barely fifteen hundred men could be found. Yet the pay for two thousand five hundred had been allowed.

As a result of such official peculation as this, the inhabitants of the counties already referred to became suddenly involved in a second calamity. Seven dreary months passed away before the flood completely subsided. During this time thousands left their homes to search for food in more fortunate districts, and those wretched men who thrive in the trail of poverty brought their silver to purchase women and girls.

In view of the general condition of things, the

missionaries on the spot considered that relief, if only on a limited scale, should be attempted. A second appeal to the public was of course out of the question. The relief committee in Shang-hai, however, had funds available, and these they placed at the disposal of the missionaries.

Part of my own field, viz., Kao-yuan and Hsin-cheng counties, lay in the heart of the flooded district ; consequently, I devoted myself to the relief of these places.

An opportunity now presented itself of giving relief in the form of wages for labour. Through these counties, for a distance of ten miles, flowed a river, the banks of which, in many places, had been severely damaged by the recent floods. The rainy season would soon set in, and if it did so before the banks were repaired, the water would overflow the land, and render a harvest well-nigh impossible. Previous misfortune had cowed the people and reduced materially the circumstances of the gentry. In their need they appealed to the local official for help, but that gentleman refused assistance. That being so, and knowing that I was beginning to give relief, the gentry approached me with a view to the restoration of the river banks. I informed them that, providing the poorest men only were employed as workmen, and no materials were purchased by foreign funds, and that they would superintend the work, I would then pay wages. This offer was readily

accepted. The breaches, which were two English miles in length, were measured, and the villages were visited for the purpose of procuring workmen. The villages were classified according to their degree of poverty. Those worst off amounted to about one hundred, and from these some two thousand workmen were selected and set to work on the river banks.

On the south side of Kao-yuan city is a piece of low-lying land about two miles wide. Near the centre flows the river, on either side of which the land was frequently under water. Within the memory of the oldest inhabitant, raised roads were in existence; they were swept away long ago, however, and during the wet season, carts, barrows, and travellers crossed the water as best they could. When the river banks had been repaired, the men were set to make raised roads through the swamp. The high land on the south was connected with that on the north side.

There was yet another obstacle in the way of traffic. In front of the east suburb, and standing in mid stream, was a bridge minus its two ends. This bridge was repaired. The material was purchased by the gentry, and the cost of labour defrayed out of the relief fund.

These works benefited the whole neighbourhood. Many families rejoiced in a harvest-home who otherwise would have been destitute of food. Traffic was rendered possible and more



certain, and, consequently, inns and shops that had been closed were reopened. But, above all, the morale of relief had been heightened ; for men obtained relief only as the reward of honest work. When speaking about the advantages thus obtained, the natives said they had taken a full net and the foreigner had got the spirit of a god.

## CHAPTER VIII.

### FRUITS OF CHARITY.

TO know men well they must be seen in a variety of circumstances. This is pre-eminently true of the Chinese. The works in connection with the river banks, etc., brought into prominence many traits of character, and furnished illustrations of their habits and customs. The simple manners and hardihood of the rural Chinaman provided an interesting study. Before those selected as workmen left their respective villages, they all had to provide—some even to borrow—a few necessary things, such as reed mats and split bamboo for tents; poles and baskets with which to carry earth; saucepans, basins, chopsticks, and in some cases even clothes. The men belonging to the same village were led by one of their own headmen, and, carrying the articles mentioned above, proceeded to their allotted place. Here long, narrow tents about three feet high were erected, and reed mats spread upon the ground to provide sleeping accommodation. A fireplace, ingeniously con-



A CHINESE MILITARY OFFICIAL.



structed of earth, was prepared, and a wide-mouthed saucepan fixed upon it. A lad was detailed to attend the fire, keep up a supply of hot water, and to cook the millet and weeds.

Before commencing work, each batch of workmen, on account of their poverty, received in advance one-half of the total amount due to them for their work. With this money a supply of millet was purchased of some well-to-do man in their village, and many curses were privately pronounced upon him unless, in consideration of the circumstances, he sold at reduced prices, or gave 'full measure, pressed down and running over.' At each meal the cooked millet, reinforced by steamed bread and hot water, was served about equally to each man. Thus they lived, having things in common; and when the work was finished they equally divided among them whatever money might be left.

Each man received barely fourpence per diem for his work. When the banks of the Yellow River were repaired under official direction, the same class of men were offered three times the amount they received from me, yet many of the workmen ran away. In one case a headman was so terribly squeezed that he hanged himself. These things occurred because barely one-fourth of the amount promised was actually paid the workmen. Although the men received barely fourpence per diem from me, and one-half of the



total amount was paid in advance, there was not a single case of absconding. This fact speaks well for the men, and at the same time suggests another fact, viz., the large amount of cheap labour the Chinese Government could command, if it only set itself seriously to effect public improvements.

Further, the owners of land situated near to rivers are expected to give gratis the earth necessary to maintain the banks in repair. This liability was frankly recognised. In many places it was necessary to tear up ground on which wheat was growing, but in every case it was ungrudgingly parted with.

Occasionally the communal spirit manifested itself; most conspicuously in this:—The inhabitants of the north side could not tolerate the thought that men from the south side of the river should do work on the north side, and *vice versa*. This objection looked rather absurd to an outsider, but in their view it was quite a legitimate one. This state of feeling caused no great inconvenience; but it had to be taken into account, and it made the work of doing good rather more difficult. Self-interest sometimes produces honest work. In China this is one of the things most surely believed. Therefore, it was suggested that the men should repair the breaches in the river banks nearest their own villages. For then, if the banks should again give way at these particular

places, not only would the people know whom to blame, but their own villages would suffer most from their carelessness. Through fear of this, the workmen would not scamp their work.

In connection with this undertaking I came across the following instance of dignified poverty. A family of poor Mengs, supposed to be connected with the clan of the great philosopher Mencius, was enrolled among the applicants for relief. All persons belonging to this clan enjoy certain privileges, one of which is exemption from forced labour. Strangely enough, these Mengs regarded this relief work as such, and intimated their inability to share in it. They assured me, however, that they greatly needed help !

It was a great pleasure to be a medium through which the practical sympathy of the West reached the men of the East ; and in connection with these public works that pleasure was increased by the conduct of the Chinese. The gentry kept their word, no complaint was lodged against the headmen, the workmen willingly did their work, and all loyally co-operated in the undertaking.

There is only one unpleasant recollection in connection with the whole scheme. One official refused help to the people, and, when I had completed the work, drew up a statement to the effect that these public works had been done by himself. This was forwarded to the governor of

the province, asking his permission to be allowed to use public funds to defray the cost—a glaring exhibition of what may be termed ‘China’s open sore.’

Foreign generosity stimulated the charity of the native authorities. In many distressed districts nothing of an ameliorating character was attempted by the officials until the foreigner had made a start. In some cases they even tried to prevent him rendering aid to the famishing. When, however, foreign relief work had been begun, then, for the sake of their reputations, the local authorities followed suit. In harmony with these statements is the fact that since the year 1890, whenever trouble has been occasioned by the overflowing of the Yellow River, the officials have immediately sent inspectors to report on the extent of the mischief, and to promise assistance to the sufferers. The natives are unanimous in saying that no such zeal was apparent prior to the entrance of outside relief. Again, the foreign relief contributions have convinced the natives that Western people must be wealthy. The dwellers on the coast had long since become accustomed to this thought. To the inhabitants of the interior it was a revelation. They still entertained the orthodox view that people other than Chinese must be inferior both in civilisation and in wealth. For a people as contemptuous of outside nations as are the



Chinese to be taught that they are not relatively as superior as they thought themselves is a great gain to all parties.

The foreigner, when giving aid to the distressed in China, is prompted by a large-hearted kindness. There are natives who perceive this, and are profoundly affected by it. But these are comparatively few, however. The major part only see a sinister intent—an attempt to mask by a kindness an ulterior object; to them, it is done in order to buy people's hearts. Hence, in some quarters, while relief was being given, the people were advised to accept the gift, but to resist its insidious influence upon the heart. Despite this suspicion, the fact remained the foreigners had shown themselves in a more favourable light than it was expected, for, whatever doubt might attach to the purity of their motives, they had done themselves the honour of helping the Chinese. One effect of the impressions so made was to put foreigners and foreign things on a somewhat higher level in the estimation of the people. The improvement may have been slight, yet there was improvement. The missionaries, while prosecuting their work, met with many proofs of this. Persons who would not have visited them did so; their books were in greater demand, and there was earnest inquiry as to the object of their work. A friendly feeling towards the missionaries having been established,

led to an openness of mind on the part of the natives with regard to Christianity and its claims. In several parts of the famine region, as a result, large additions have been made to the Church.

Again, in some quarters, though there was no pretence to any regard for Christianity, yet a greater tolerance of the presence of the missionaries, and even cases of direct aid being rendered them, resulted from relief work. During the famine several Chinese gentlemen became very friendly with me. They were professed Confucianists, and, if possible, avoided all reference to religious questions. When one of our Christians was being persecuted by a new official, one of these gentlemen, of his own will, called upon the official and intimated that the gentry would not be pleased if I was interfered with in my work. The persecution ceased at once.



## CHAPTER IX.

### CENTRES OF INFLUENCE.

WHEN several persons residing in the same neighbourhood become interested in Christian truth, they generally desire to have Divine worship regularly conducted in their own or an adjacent village. As a place of meeting, one of the native Christians will offer a room : this room is always the most commodious in his possession ; in some instances, even, it may be built specially for the purpose of worship by the united efforts of the Christians. The size of the room will vary from twenty by ten to thirty by eleven feet. The building is without an upper story, and may be of stone, burnt bricks or sun-dried bricks. The roof may be tiled or thatched, or the building may have a flat roof. In this case, the timbers supporting the roof will be covered with a good thickness of reeds, and these, again, with earth. These flat-roofed houses not only economise labour and building materials, but their roofs become places of retreat in the event of flood ; consequently, if the floods come, a mat tent will be erected

upon the roof, and wife and children, with their belongings, will be hauled up. Several fowls and a pig, with their legs safely pinioned, may also be reluctantly compelled to make it their temporary abode. It is evident, therefore, there may be considerable diversity in respect of the external appearance and surroundings of these places of worship.

When the place of meeting is entered, it will be found dingy with smoke, and containing, by way of furniture, one table, two chairs, and a number of short forms for the use of the worshippers. Piled upon a stand will be a number of Christian books, and behind the door a shovelful of dirt. The walls may be bare, but most probably they will be relieved by a copy of a Christian calendar, the Ten Commandments, the Lord's Prayer, and last, but not least in importance, a statement of the contributions received and the payments made on behalf of the meeting-house, etc. At one end of the room there will be a brick bed supporting a number of coverlets, rolled up and placed end to end against the wall. In winter, from this bed proceeds heat, and, owing to a defective chimney, frequently smoke and suffocating fumes. The paper on the windows may be whole or otherwise; but in summer-time the wasp and the mosquito will come buzzing through the holes. A swing of a fan will prevent them settling on your face or

neck ; but if your feet should be incautiously thrust under the table, your attention is soon drawn to the irritation going on above the tops of your shoes.

Such are the village meeting-houses, and such the circumstances in which Christian worship is carried on. Judged by the style and the standard of comfort obtained in the places of worship in a land which has been dominated by Christianity for centuries, these Chinese meeting-houses are very humble places ; they may even appear contemptible. They possess a value of their own, however ; and that value can only be accurately estimated when the facts, principles, and convictions they represent are taken into account.

To the missionary, the existence of one such place may be a crown of rejoicing. Before it could come into existence, he had to travel many a mile, master a difficult language, obtain a moral influence over men naturally distrustful of foreigners, and lead them out of the darkness of heathenism into the light of the Gospel of God.

A place of worship, too, speaks of progress on the part of the native Christian. From being a hater of foreigners he has become a worshipper of the foreigner's God. He has braved public opinion ; he has burst the bonds of superstition ; so that now he and others like-minded with himself are desirous of meeting together in a place where they are well known and marked men to worship



the true God all have so recently found ; and this meeting-house represents their first effort to establish His worship in their own district. Nor must it be forgotten that the room has become a place of worship by the voluntary act of the owner, and that the expenses connected with the maintenance of the services are defrayed by native contributions. It will be seen, therefore, that the regular worship of God has come into existence and is maintained as the result of the sincerity and liberality of the worshippers. It is the natural outcome of new convictions, and is characterised by a spontaneity and sincerity suggestive of life and strength ; this life and strength are full of promise both for the present and the future.

In conclusion, by means of these humble places centres for the preaching of Divine truth are provided, Christian motives and principles are put into action, voluntary effort and Christian brotherhood are fostered, and the Christian religion is being rooted in China.

Is it saying too much that at such points health and life-giving influences are being liberated which shall give the Sick Man of the East the moral health and strength which he needs? Destroy them not—a blessing is in them !

## CHAPTER X.

### FRESH NEEDS AND NEW METHODS.

THE character of the missionary's efforts will be determined by the work that is required to be done. When there have been conversions to Christianity, and regular worship has commenced, a set of circumstances peculiar to the persons concerned and novel to the missionary will be found to exist. Out of these circumstances grow peculiar needs, and those needs, again, will call for special adaptation of means to ends on the part of the missionary. The man who can most easily and effectively fit in with his new environment is the one who is especially adapted for his work. The process may not be a pleasant one, but the result is valuable. The need there is, on the mission field, for this special adaptation will be copiously illustrated in this chapter.

In the matter of vocal music the Chinese have much to learn. They sing in a falsetto tone of voice, they do not produce the half-tones, harmony is unknown to them. So that congregational singing is an impossibility. A few Chinese airs



have been adapted to Christian hymns, but native Christians have, in some instances, preferred not to use them, because, in their minds, the airs are associated with filthy suggestion. As a result, the missionary is compelled to teach his congregation to sing. Consequently, it has been my practice, before beginning a service, to devote a short time to this work. The first difficulty is to get the voices to the right pitch, and then to keep tune. After many attempts, and when success seemed to have been achieved, it is no uncommon occurrence to find that at the end of a verse some brother is a full line behind, or that another is half-way through the next verse. The tangle is unravelled by one or the other springing backwards or forwards in a hop-skip-and-jump kind of fashion, more amusing than conducive to gravity. Nor are their efforts at getting into line always free from confusion—a predicament not appreciated by their neighbours. One, more demonstrative than the rest, may exclaim, ‘Ah, you can’t sing!’ But they continue to peg away, and in spite of natural slowness and frequent blunders, in course of time the Chinese become passable singers. Indeed, after two or three years’ practice, scarcely anywhere could more hearty singing be heard than in a Chinese congregation.

Singing takes deep hold of a Chinaman. When alone, or in company with other Christians, he will frequently exercise his singing powers. At times

he will try to squeeze a long-metre hymn into a short-metre tune—of course with poor success; still, he tries to do his best. I have known native Christians who came to regard the singing of hymns as a religious duty, and therefore sang morning, noon, and night. Several, during their stay with me, have risen up at midnight to sing. These Christians, on a subsequent occasion, paid me a visit, while, in the meantime, a little stranger had come to enliven our home; and when it was suggested that they should try to refrain from singing at midnight, they manifested some surprise, and said, 'Are we to cease praising God for the sake of a child only a few inches long?'

It is also very gratifying to find that Christian parents will encourage their children to learn to sing. On several occasions parents, with evident pleasure, have brought their little ones to me that I might hear them sing 'Jesus loves me, this I know,' or other simple hymns. In the neighbourhood of mission stations it is no uncommon thing to hear boys and girls singing Christian hymns in their houses. I have heard this going on even in heathen homes. It is worthy of remark that the hymns and tunes which have attained greatest popularity in England are those which the Chinese take to most readily.

When studying an entirely new subject, memory will often play men false. New ideas are easily let slip. This is especially noticeable in the case

of a heathen man when he first attempts to inform his mind concerning the Christian religion. The characteristic is more marked if he has already attained middle life. It is necessary, therefore, that the missionary should exert himself to make not only impressions on the mind, but indelible impressions. But when trying to decide upon the best means of effecting this, the missionary will frequently be at his wits' end. This difficulty is lessened when, as in China, the converts are acquainted with a practice which helps to cultivate the memory. The boys at school will first memorise their lessons, and then repeat them to their teachers. In adult life the proper way to read a book is also to be able to repeat its contents. The practice is a most valuable one, and the missionary may avail himself of its assistance in carrying on his work. He can ask the converts, without it appearing strange to them, to memorise and to repeat Christian books. Many will do so without being requested.

I not only encourage the Christians to commit religious books to memory, but strive to increase the importance of the exercise in their eyes. This is done by the lesson being repeated in my presence, and then the fact registered in a book. The book memorised is chosen by the natives. As a rule, they prefer to begin with hymns: the rhythm assists the memory. At times you are surprised at the quantity committed



to memory. One brother, upon being asked how much he could repeat, replied, 'The first five chapters in Mark's Gospel.' He did it, too. In those places where women attend the services they also take part in this good work, and frequently surpass the men. I do not intend to suggest that every attendant falls in with my wish. The number is increasing. At present about one-fifth of the whole repeats more or less.

The Chinaman is pre-eminently social in his habits, and he is a great talker. In the latter particular he far outstrips the most loquacious of English husbands. It is natural, therefore, to the Chinese to sit down and chat. They must, however, be provided with those emblems of happiness—the teacup and tobacco-pipe. Thus equipped, it would be difficult to enhance their pleasure or exhaust their patience.

On the other hand, the Chinese have nothing answering to our public meetings. Consecutive speech in the form of addresses, lectures, or sermons is unknown. In the schools, instruction is imparted in a chatty, conversational style. The Chinese, therefore, have not formed the habit of listening to continuous discourse.

The habits indicated above are very noticeable when a Chinaman first attends Christian worship. His first impulse is to talk to his neighbour, pull out his pipe, and look around for some tea. When he finds these are disallowed, he feels

himself out of his proper element. When the sermon comes on, and continuous attention is necessary, he is completely out of harmony with his temporary surroundings. He shows the state of his mind either by withdrawing to take a whiff at the weed or by going to sleep. Very rarely will the fresh man sit still and keep himself awake until the service is over. The foregoing statements plainly show that the preacher must exert himself to make his hearers forget themselves and to keep them awake.

Again, the peculiar mental and moral surroundings of the Chinese, together with their incomplete knowledge of Christian facts and doctrines, dispose them to look at things from a peculiar standpoint, to entertain strange notions, and to put a novel construction upon words, etc. This fact suggests the necessity there is on the part of the missionary to ascertain the 'views' of his hearers, and then to impart such instruction as these views may call for. How to arouse, to keep awake, to get at the thought of his hearers, and to impart information specially suited to their mental condition, are some of the most important problems the missionary has to solve. Without pretending to have solved this problem, it may be interesting to state how I have tried to do so.

The first hymn is announced. Each verse is read aloud, and then explained by different members of the congregation. The old hands



will discharge themselves creditably. The fresh men will stumble and fall. Sometimes a man 'hums and ah's,' and then expresses surprise that while he knows the words yet he finds himself unable to explain the hymns. Not infrequently the explanation offered happens to be rather far-fetched, and will excite a little giggling. When mistakes occur, questions are put to the men of such a character as are calculated to draw forth answers likely to expose the errors. This is not always easy. The most effective method of clearing up mistakes will be found in this practice, although it does not always succeed; for some men will entertain two views that are mutually destructive. When this process of drawing out is finished, then the needful information is given. After an experience of this kind, the wakefulness and interest of the congregation for some time at least is guaranteed.

Hymns as a means of Christian instruction in its early stages have proved invaluable. They express and familiarise the mind in an interesting manner with many phases of religious truth. And further, in some instances acquaintance with Biblical History or other branches of knowledge may be necessary before the hymn can be understood. For instance, the hymn beginning with the lines

'Jerusalem, my happy home,  
Name ever dear to me,'

is probably understood by the majority of English children. The ordinary Chinaman knows nothing about either the Jews or Jerusalem. How, then, can he understand the historical reference, or its spiritual application? In order that he may do so he requires a short lecture on Jewish history. To elucidate other hymns a knowledge of another set of facts is necessary. When the worshippers have been questioned upon hymns of this kind, and their ignorance made perfectly obvious to themselves, their minds are alert and longing for the needful information. Opportunities are thus afforded of imparting knowledge in circumstances which heighten the interest attaching both to the information and to the hymn.

Before the sermon is begun several are called upon to read the text and to explain it as they are best able. The explanation offered may indicate either that they have misapprehended or that they have no apprehension of its meaning. Questioning is then resorted to, and the necessary explanation given.

This method admirably answers its purpose; by its means the preacher arouses the attention of his hearers, he comes to know their thoughts, is able to gauge their knowledge, and so can give information specially suited to their mental condition. It, however, is by no means an easy method. It calls for great patience, and to the missionary it is mentally exhausting.

## CHAPTER XI.

### THE SICK AND THE AFFLICTED.

AFTER the service one finds waiting outside the house a crowd of people, numbering from one to three hundred persons. Who are these? What has brought them together? Well, these people have no interest in Christianity. They are sick folk, or the relatives of such, and they have come to ask for medicines. It has been known for eight days at least that on this day the missionary would be here, and after the service would distribute medicines.

Some among these people appear to be fairly well off, others are decidedly poor. Some will have travelled in carts and others in wheelbarrows, while the majority will have walked. Should we inquire how far they have travelled we shall find that some have come no less a distance than twenty English miles. Why is such a sight as this possible in China? Not because the people are too poor to purchase remedies, nor because of the medical skill possessed by the missionary; for in treating cases of sickness he



is only an amateur doctor. The real reason is to be found in the state of medical knowledge and practice in the Flowery Land. Chinese doctors are crassly ignorant ; they practise mere quackery. Neither physiology nor anatomy is studied ; no special training is required for the medical practitioner ; any one who desires may practise the healing art. In such circumstances as these it is not strange that the missionary, though a non-qualified man, finds that large numbers of patients avail themselves of his help wherever he goes.

The patients will be found to be suffering from almost every conceivable complaint. It will soon be seen what a heavy price, in the form of injured humanity, China pays for her backwardness in medical knowledge. Because of the absence of skilled assistance, joints remain dislocated and tumours attain so large a size that their removal would jeopardise, if not destroy, life. In one instance, a little girl had her cheek torn out by a wolf. The wound in the face had already healed, but her eyeball was still hanging out of its socket, and there was no one within seven days' journey able to render the needed assistance. Some of the patients will attribute their diseases to fits of anger, and one woman may tell you that her sight is failing because she lost her husband or only son, and could not cease crying for six months.

The patients naturally divide themselves into two classes : those who can, and those who cannot be treated on the spot. The serious diseases require skilled assistance. This I could not render. These cases, therefore, were sent to the nearest medical missionary. Sometimes it was necessary for me to provide travelling expenses to his station. To find out persons suffering from serious complaints, and then to put them in the way of obtaining skilled assistance, was a very important part of my medical work. The slighter cases will be treated on the spot. While attending to them, there will be many instructive disclosures of native opinion upon things medical.

Our sick friends will be sure to expect you carefully to examine their pulse—not only that on their right wrist, but also the one on the left. To give complete satisfaction each pulse must be felt at several places, because each place is supposed to indicate the condition of some one organ of the body. But a fresh patient will be surprised when he is asked to put out his tongue.

Again, good health is supposed to depend upon the harmonious play of what may be termed the positive and negative principles of life. A patient with a philosophic turn of mind will occasionally be met with. Such an one gives a most lucid account of the origin of his disease. It may be that on a certain day he drank a little cold tea, which, reducing to too low an ebb the principle



of fire, interfered with the orderly working of the positive and negative principles, and since that time his sight has gradually failed him.

The ordinary Chinaman experiences a difficulty in believing that several symptoms originate in one cause. For each symptom, to him, indicates the existence of a distinct disease. To the question, 'What are you suffering from?' some will reply, 'Five diseases,' and lifting up their fingers will count off the number of their complaints. First, stomach pains; second, flatulence; third, specks in the eyes; fourth, headache; five, pains between the shoulders. One man was suffering from thirteen diseases, and expected a separate remedy for each! By such persons surprise is manifested when only one medicine is prescribed, and with wondering eyes they ask, 'For which disease is this?'

The Chinaman is a staunch believer in the virtues of pitch plaster, and he employs many little artifices to secure an extra piece. The pains in his body proceed from a suspiciously large number of places. If an embrocation is applied, he fears it will not prove effectual, but he is quite sure a piece of plaster will answer. Besides, he has a mother at home suffering similar pains, only more acute. Can't he take a piece or two for her?

In some points the Chinese patient compares very favourably with his Western rival. He is

not likely to pour his medicine down the sink because of its bitterness. He prefers to take his medicines with a taste and in bolus doses. The native practitioners have cultivated this preference. Mixtures are prescribed in doses of one pound and a half twice a day. Pills boasting of a large diameter may be given in doses of thirty, to be taken three times a day. No wonder our tablespoonful, or two five-grain pills, especially if the patient is suffering from five to thirteen diseases, should appear as meagre allowances. In some instances, doubt as to the efficacy of small doses has induced the patient to swallow all the medicine at once. Such a person argues thus : If, say, two pills twice a day for eight days will cure me, then the whole taken in one dose will effect a much speedier cure ! After an adventure of this kind men have come to me pressing their hands against their stomach, saying, 'They felt so ill,' and in some cases life even has been jeopardised.

Combining medical work with ordinary missionary labour is advantageous in many ways. By it the blessings of an important branch of Western knowledge are greatly extended among men. The preacher evinces his sympathy with human suffering. He brings himself in close contact with people who otherwise would remain strangers to him, and so increases the number of favourably disposed persons among whom he may hope to find converts.

## CHAPTER XII.

### TRAINING NATIVE LEADERS.

TO the convert himself the consequences of changing his religion are very serious. Upon those who bring about his conversion rests a grave responsibility. To destroy a man's faith in his old religion, and not to establish his faith in the new, amounts to a crime. It is therefore necessary to continue his religious education. Much may be done in this direction, and is done by the ordinary work carried on at the preaching stations. The ordinary work, however, requires to be supplemented by more definite and continuous instruction.

Fortunately, in China social conditions are favourable to the further education of converts to Christianity. The Chinese live leisurely, walk slowly, and work at low pressure. The land system enables, as a rule, each family to possess more or less land. To a certain extent the condition contemplated by the policy known as three acres and a cow exists, and plays an important part in Chinese life. The major part of domestic



needs being supplied by the produce of the land, the Chinese workman labours for less than a living wage, and the married man can work for bachelor's pay. He can even play or work as it may please him. The carpenter or builder may leave his unfinished work for several days, and feel that his conduct has been satisfactorily explained when he has said that 'There was something needed to be done on the farm.' By such conditions as these the necessity for rush is obviated, and a large amount of family independence is secured.

The majority of native Christians are so situated that they have time to talk, to think, and to learn about Christianity; and whether they employ their time in learning to read or in attending to worship, they are under no obligation to consult on their part the wishes of an employer. It is doubtful whether missionaries as a whole have, as helps to their work, appraised this state of social life highly enough. It is certain that the leisure and independence in existence have not been made as conducive to the maintenance, or to the extension of Christian work, as they might have been. But the conditions under which the Chinese live simplify the problem of how to build up the faith and enlarge the knowledge of the Christian converts, as men of all ages are able thus to avail themselves of opportunities for study.

For some time I was in charge of five counties,



in which there were upwards of sixty preaching stations. I thought it desirable that the more intelligent Christians should have their thoughts engaged upon some definite subjects ; consequently, monthly classes, conducted at different centres, were arranged. The students promised to attend regularly, and to remain over two nights, thus securing one clear day for study. The subjects treated were three in number—Scripture Teaching, Bible History, and Geography. Some of the students, to attend these classes, had to walk ten English miles ; yet on no occasion were there more than a few absent. Owing to the other demands of the work, and the extent of the field, my presence at the classes was rendered uncertain, and thus I was reluctantly compelled to abandon the project. But, judging from the attendance and the spirit of the students, I should say that, providing the missionary is able to keep his engagements with them, the plan would be a workable one, and prove of great advantage.

In some missions, including the Baptist, classes are held in the spring and autumn of each year. These are called leaders' classes, because those attending them are generally the leading Christians at their respective stations. These classes are continued from fifteen to twenty days, and some who attend them are compelled to travel fifty English miles in order to do so. That men can be found enjoying the leisure needed to attend these

classes is a great advantage to Christian work. But that they should be willing to undergo great inconvenience for the sake of enlarging their knowledge speaks well for their sincerity.

The object of these classes is three-fold. First, To enable the students to use their Bibles more intelligently, and so fit them the better to conduct religious services. Secondly, To impart general information, and so put them in a position to relieve somewhat the darkness of China's ignorance. Thirdly, To help a band of volunteers who enjoy leisure and liberty. To fulfil such functions as these is certainly no mean work.

How great is the need for such a band of workers is only too obvious. All the purely religious work cannot be done by either the foreign missionary or the paid native agents. The native leaders, however, can do a large amount of voluntary local work, and so increase the power making for China's conversion. The need of their co-operation is as great in the intellectual as in the religious sphere. China's ignorance in things medical I have already indicated. Ignorance as great exists upon almost every subject. At the approach of and during an eclipse, the report of guns and crackers and the clang of gongs are deemed a necessity. This noise is supposed to frighten away certain animals in the sky, and so prevent their nibbling away the sun or the moon. In a native map of the

world, China is represented by a large square nearly filling the universe, while other countries are indicated by small white patches. It states that the inhabitants of one country grow to the height of nine inches only, those of another attain the stature of thirty or forty feet, while in a third they are all females. There is a popular book which asserts that in some part of the world there exists a race of men having a hole through their chests, and that when they wish to travel, a pole, which is carried by two men, is passed through the hole; the men each shoulder one end and walk away with their living load! These are the views of the world entertained by many of China's millions, not excepting so-called scholars. During the recent war I met an official, a literary man, who did not know where Port Arthur was situated.

In view of this condition of things, it will readily be seen how valuable even a small amount of general information becomes; consequently we help the leaders to give, as far as possible, a rational account of an eclipse, to explain the shape and size of the earth, etc. The men attending these classes soon become the best-informed men in their respective districts, and the knowledge they acquire is immediately available for the use of their neighbours and friends. By their efforts, China's load of ignorance is being lightened, and Christian work rendered more effective.







A CHINESE FAMILY, SHOWING WINTER COSTUME, AND NAIL PROTECTORS ON THE WOMEN'S FINGERS.

## CHAPTER XIII.

### THE DAUGHTERS OF THE FLOWERY LAND.

THE women of China, compared with their English sisters, occupy a very inferior position. The social customs are based upon the assumption of woman's inferiority. The woman is taught to expect that by well-doing in this life she may merit the position of man in the next. When a boy is born, the friends of the family congratulate the parents upon the event. But when a daughter is born, it is impolite to refer to the matter. I know one instance in which the father was led to suppose that the new arrival was a boy. Several days passed before he was undeceived. When his friends were asked what the father said upon the discovery of the hoax, they replied with a smile, 'His countenance changed colour.' The majority of the girls are taught to do domestic and farm work; but in addition to these kinds of labour, some take part in plaiting straw braid, weaving calico, or feeding silkworms. They are not educated, however. Apart from the schools for girls established by

missionaries, I have not met with any other in China. There are women who have learnt to read, but these are exceptional cases. The Chinese regard their daughters as bad bargains, and any outlay upon their improvement would only increase their loss.

The dignity of woman is so far ignored that her right of consent in the matter of marriage is not recognised. In the home, she is rather the servant than the companion of her husband. He assumes the existence in her of a natural stupidity which for its control requires the superior wisdom of man. She is taught to look up to him as her lord, yea, as her 'Heaven,' and to submit to him in all things. The husband may divorce his wife for any of the seven following reasons: disobedience, barrenness, lewdness, jealousy, leprosy, talkativeness, and stealing. The wife cannot, however, for any cause, claim a divorce from the husband. In certain circumstances the husband may desire to possess a second wife, and should he so wish, the first wife is expected gracefully to consent. In seasons of poverty wives and daughters may be sold. But when prosperity returns some husbands will trump up a charge of wife-stealing against the purchasers, and so get their wives back again. I have heard of men whose business or official appointments took them for long distances and for long periods of time away from home providing temporary

husbands for their wives. To what a low level public sentiment has fallen with regard to woman may be known from this : In every city there is a matron who takes temporary charge of female prisoners. This woman lives in a private house, and is a person of ill-fame. While the prisoners are in her charge she is at liberty to loan them for immoral purposes to enhance the profits of her nefarious trade. These facts sadden the heart. They cast a lurid light upon Chinese social life.

But there is a brighter side. The women of China, at present, are not conscious of their degradation. Their position appears to them to be at least a becoming one. They may not be satisfied, but they are not furiously discontented. On the other hand, the Chinaman is taught that 'concord' between husband and wife is a virtue. To maintain it, at least reflects credit upon the man's aptitude for managing the weaker sex. If moralists did not teach him these things, the inconveniences attending discord might possibly do so. True, the law is wholly on the side of the husband, but the wife's tongue is free and her temper unbridled. She can drink opium or swallow matches—or she might desert his home. In such a way the consequences of being 'too aggravating' toward his wife are made quite obvious to a Chinaman's mind. In fact, while the man talks with lofty disdain of the stupidity of woman he lives in continual dread of its effects.



And no wonder, for surely there is a Nemesis following the wholesale degradation of womanhood. The consequences being what they are, the man naturally desires to keep the peace, and this desire for peace on the part of the husband exerts a beneficial effect upon the position of the wife.

## CHAPTER XIV

### SISTERS OF MERCY.

THE position of woman in China appeals strongly to the Christian heart. It shows the need for a work of amelioration, and opens a wide field for Christian activity. Thus it is that the ladies connected with the various missions exert themselves in some way or other for the good of their yellow sisters.

But apart from the direct efforts of missionary ladies, their mere presence and unconscious influence among the Chinese are very beneficial. As a stimulus to advancement in civilisation, the value of their presence cannot easily be overrated. The Chinaman regards education in a woman as not only needless but harmful. Possessing it, he fears she would neither work nor obey. Chinese mothers justify their neglect in withholding education from their daughters, and the training needed even to make their own garments, on the ground that when their daughters begin to get useful they will marry and leave them. The mothers do not see any advantage to be gained

by exerting themselves to furnish a well-equipped partner for another woman's son. Now, the presence of the married missionary lady upsets the prejudice of the man and condemns the selfish view of the mother. The educated lady works, and even obeys. She works more intelligently, and obeys more reasonably than even his own wife. So he is taught that education does not necessarily cause the 'missus' to strike. Then, on the other hand, the mother beholds the missionary's wife caring for her girls as much as she does for her boys, exerting herself to keep them equally clean and well-dressed, superintending their lessons and teaching them all alike to read and to wield the pen without distinction of sex. In more than one instance an object-lesson of this kind has led to a desire on the part of husbands to have their wives taught to read, and also on the part of parents to have their daughters sent to school.

The direct efforts put forth for the advantage of Chinese women by missionary ladies are of various kinds. Some will superintend mission schools established for the education of girls; others will engage in medical work; while again others will strive to teach and Christianise adults. Some Chinese females belonging to all classes are sufficiently accessible to admit of these several kinds of Christian work being carried on. At a new station there is at first some reluctance

on the part of the men to allow their female relatives to visit a foreign lady. On one occasion a Christian woman brought her married daughter to see Mrs. Drake. Previous to the mother becoming a Christian, the daughter had been married to a heathen man. This man refused to credit foreigners with any good thing. When he knew that his wife had visited our house both he and his mother became exceedingly angry, and they heaped vile epithets upon the foreigners and upon the wife. They refused even to allow her to remain in their house, and she was compelled to take refuge in her father's home. Finally, she was allowed to return, but not until negotiations lasting for several weeks had been carried on.

Such prejudices, however, can be lived down. In every place there are women so situated that they can and do visit a foreign lady, none daring to make them afraid. These take home a good report, and others are encouraged to follow their example. In course of time it becomes generally known that it is possible for Chinese women to visit foreign ladies without suffering any moral, mental, or bodily harm. This possibility to many persons is quite a revelation.

The earlier visits paid by Chinese women to missionaries' houses are as a rule prompted by feelings of curiosity. Consequently, they wish to roam round the house and examine the furniture,



pictures, clothes, etc. ; and generally this wish is indulged. These surveys of the house are not always convenient to the occupier, while sometimes they are attended with amusing incidents. On one occasion an old lady passed a mirror, and for the first time in her life saw her full figure. 'Why,' said she, 'you have got another old woman in there, and she is just like me!'

The ignorance of the women, and the novelty of the idea of one woman devoting herself for the good of her sex, make it necessary for the first venture to be made warily, and to be carried on in the simplest possible manner. Mrs. Drake has been engaged throughout her missionary life almost entirely among adult females. I shall confine my remarks therefore to this branch of woman's work. The Chow-ping station was a new one, and there the work among the women had to be begun at the beginning. An effort was made to induce several women to attend a class for singing and Bible-reading. Of course they had to be taught both to sing and to read. At first they did not see the importance of learning to do either ; still, three or four were induced to attend. The class was held immediately after the Sunday morning service. After five years' work, thirty women attended the class, of whom there were several who had to walk two or three English miles, and one of them was a widow eighty years of age.

From the Chow-ping station a district consisting of fifteen counties is being evangelised. Speaking generally, these counties would be about equal in extent to moderately sized counties in England. Scattered through this district are the native Christians and their female relatives. Some reside sixty English miles from the city of Chow-ping. The question arose as to what could be done for the Christian instruction of these women. They could not all be frequently visited by foreign ladies. The women were unable to read, so occasional visits could not accomplish much. It was decided, therefore, to establish classes for women similar to the leaders' classes already mentioned. Consequently, several women were invited to stay at our house for a few days for the purpose of learning to read. True, in so short a period only little could be accomplished, but, considering the circumstances, to make a start even would be no unworthy achievement. Naturally, it was more difficult to secure the attendance of the women than that of the men. Other considerations apart, the idea that women should be absent from home for educational purposes, and living on a foreigner's premises, was much more novel than that the men should do so. Two or three women only came. They committed a hymn or two to memory, gathered a little information, and learnt to read a few words. They returned home, taking a good

report with them. At different times several other small companies of women did the same. Before work among the women on an extensive scale could be attempted, it was necessary to raise a public opinion in favour of the classes. The women must feel that they could and ought to learn to read; the men, that it was their privilege to make a sacrifice for the good of their wives. The humble efforts indicated above brought about these valuable results.

It was now possible to proceed more methodically. Twenty or twenty-five women belonging to some one county were formed into one class. They first of all proceeded from their respective places of residence to a central place, say the county town. From there the male Christians provided an escort for them to our station. The escort was necessary, because women travelling alone are sometimes decoyed or kidnapped. There are women-hunters in China, and if a woman on bad terms with her husband or her mother-in-law should meet one, she may allow herself to be taken off. If a husband offend his wife's relatives, they may retaliate by carrying her away. The escort therefore protected the women and the reputation of Christian work.

The Christians at the more distant stations would sometimes procure a cart. One man would lend a mule, another a donkey, and a third a cow, and yoking them together would bring a cartload



of women. A large cart provides sitting-room for a dozen women. The party, being divided into two, would ride and walk alternately. If a cart could not be provided, then the male Christians would bring their female relatives in wheelbarrows. Occasionally, however, women of themselves go long distances. I have known them to walk fifty English miles in order to attend these classes. Occasionally, each set of women came twice each year, but as a rule only once, and they remained in class for ten or twelve complete days. Experience proved that the majority of them became mentally wearied by the end of this period; the new-comers even earlier. During their stay, the women committed hymns, etc., to memory, and learned to sing and to read. Mrs. Jones and Mrs. Smyth assisted in this work. In the course of five years two hundred women had passed through the classes. All were able to read more or less. Some among them have read through a hymn-book containing twenty hymns. Others have in addition read a translation of *Line upon Line*, while about thirty could read the four gospels.

The results obtained by means of these classes are very gratifying. That women in middle life, and who have never spent a day at school, should in such unfavourable circumstances make the attempt to learn to read, speaks well for their courage and sincerity. That they make the



satisfactory progress they do, speaks well for their natural intelligence. The part played by the male Christians is also worthy of commendation. Not only did they make sacrifices in order that their female relatives might attend the classes, but they escorted them to and from the city of Chow-ping. In many cases the double journey involved a walk of two hundred English miles. This display of patience and kindly feeling did them credit. The very valuable traits of native character brought into prominence in connection with these classes greatly encourage the Christian worker; for in them are found the promise of future success. They show that although the present position of women in China is a degraded one, yet the work of fitting her to fill a higher position is by no means a hopeless task.

## CHAPTER XV.

### THE CAUSES OF SUICIDE.

SUICIDE is very common in China. It is not regarded as a crime, but on the contrary, in some cases it is regarded as a virtue. Should suicide be committed by a maiden because of the death of her betrothed, or by a widow on account of the loss of her husband, the act will be accorded public praise. A memorial archway upon a prominent site, may be erected to commemorate the event, by order of the emperor. That self-destruction should meet in certain circumstances with imperial recognition does not, however, account for its frequency in China.

That a people characterised by practical common sense, should as readily lay violent hands upon themselves as do the Chinese, is a phenomenon deserving careful study. Without pretending to have exhausted the subject, or to have explained its rationale with scientific accuracy,

it may not be out of place, before giving particular instances, to mention a few things which may be regarded as predisposing causes.

By some it has been alleged that the frequency of suicide is the effect of superstition. The Chinese entertain the notion that the spirit of the suicide will for ever haunt and molest the person or persons supposed to have occasioned the fatal act. This idea may exert some influence, but it is open to question whether it operates as powerfully as has been supposed. In connection with the many cases of suicide brought under my notice, the natives never referred to it as a determining cause.

The Chinaman possesses well-marked mental and moral characteristics, which, in certain circumstances, predispose him to self-destruction. First, his mind is of a reflective, and not an intuitive cast. It is slow also in its operations; give time enough, and the mind of a Chinaman will work its way through any difficulty. Hurry it, then it is thrown into confusion, and an act of folly is the result. A startling and even pathetic instance of extreme folly, resulting from hurry, came under my notice during the recent war. The Governor of Shan-tung had proceeded to the neighbourhood of Wei-hai to fight the Japs. Finding himself inadequately supplied with guns, he telegraphed to the officials in the provincial capital, asking for more. But these officials

had no guns to send him. Their orders were imperative, and they felt compelled to do something, and that quickly. Consequently, they collected a number of blacksmiths, and ordered them to make several earth moulds, in which to cast cannon. While the Japs were fighting at Wei-hai these small cast-iron cannon suspended on poles were being carried past my house, fifteen days' journey from the seat of war! Now, if in the case of a man thus mentally constituted some great difficulty, a difficulty immediately affecting the man, and leaving little or no time for reflection, should arise, it is easy to see what is likely to be the result. His mind will become blind and confused, and the man, failing to see a way out of his trouble, will lose hope and take his life. Secondly, the impression produced upon the Western mind with regard to the Chinese is that they are almost imperturbable. Close acquaintance with them, however, corrects this impression. On the contrary, it is found that not only can they be perturbed, but even thrown into a state of uncontrollable agitation. And further, the distance separating a placid demeanour from uncontrolled anger is by no means great. I have met with many cases of permanent injury, such as failure of sight, loss of voice, bleeding from the stomach, rupture, and even sudden death, as resulting from a fit of anger. This lack of self-control tends to suicide. Thirdly, an insulted



or injured Chinaman experiences a burning desire for revenge. For years he will await an opportunity to take it. One indication of this is found in the fact that a Chinaman dreads nothing so much as having made an enemy. A man cannot have an enemy and live in peace ; for he knows that sooner or later a day of reckoning will come.

Of course there are many ways of taking revenge. There is one more effective than any other, and that unfortunately is by taking one's own life. This may be a convenient place to remark that in the majority of cases of suicide brought under my notice the motive assigned by the natives for the act has been the desire to bring disgrace or financial loss, or both, upon another. If a misunderstanding arise between two men, and one of them as a result should take his own life, the other will be held responsible for the act. He will be considered to have pursued the man to destruction.

It has become a practice to take by private arrangement money indemnity for life. The principle is extended to cases of suicide ; consequently the man who is held responsible for another's death is compelled to compensate the dead man's relatives. The amount of indemnity is determined by the degree of poverty of the dead, as measured by the wealth of the living. Consequently, the poorer the dead happened to

be, and the richer the living, the greater the amount of compensation to be paid. This arises from the fact that the social conditions of the Chinese are such that it is extremely difficult for a rich man to shake himself loose from an attempt to blackmail on the part of a poor claimant. If the courts of justice were less corrupt, if fewer squeezes were effected by official underlings and secretaries, then extortion by means of suicide might be checked. But as things are in China, it is even cheaper to meet an illegal exaction, and to settle the matter out of court, than to resort to judicial processes.

The fact, then, is that an act of suicide must be paid for in cash, either by private treaty or official action. The Chinaman, smarting under a sense of injury and with a desire for revenge, takes his own life in order that he may involve his enemy in financial loss.

This is said to be by the natives the determining motive in many cases of suicide. And it would seem from the large demands made by the friends of the dead men, and the way in which those demands have been met in cases coming under my own notice, that this opinion is well-founded.

I shall now proceed to relate the circumstances connected with several acts of attempted or actual suicide coming under my own cognisance—not, however, for the sake of brooding over things

horrible in themselves, but for the purpose of enabling the reader the better to understand the social conditions under which the Chinese live.

## CHAPTER XVI.

### AN INJURED HUSBAND.

ONE morning two or three old ladies came to my house asking to see Mrs. Drake. They called in consequence of a domestic episode of an unpleasant character which had taken place that morning. Both strong language and hard blows had been used by the husband to his wife with a view to her improvement. The gentleman was a military official and the lady his number one or chief wife. The wife, despite her husband's benevolent intentions, so resented the punishment that she secretly supplied herself with opium and drank it. This fact was discovered before death took place. The old ladies who called upon Mrs. Drake did so to entreat her to go to the house of the would-be suicide, to administer remedies and to do her best to prevent collapse. This was the first case of the kind that Mrs. Drake had been called upon to attend; hence I thought it expedient to accompany her, and together we managed to save the woman's life.



This case proved to be a very interesting one, and the circumstances connected with it brought into view several important aspects of Chinese domestic life.

The husband had two wives, although neither he nor his first consort had reached the age at which, according to Chinese notions, the possession of a second wife is justifiable. This fact leaked out during conversation with the husband. The following circumstances, he informed me, led to his second marriage. He said that a few years previously he resided in the city of Tai-yuan, the provincial city of Shan-si, and that during that period he was in an indifferent state of health. Whilst he was in this condition his wife did not wait upon him with the willingness that might have been expected of her; neither did she, he said, prepare his food as tastefully as she might have done. In fact, she was generally indifferent to his comfort. He also went on to say that on several occasions, in strict accordance with sound reason, he had remonstrated with his wife; yea, he had seriously advised and entreated her to change her behaviour toward him, and had even strengthened his exhortations by pointing out how serious the consequences would be to herself in case of continued contumacy. But, alas! remonstrance, advice, and entreaty all had failed to produce any effect, and the wife continued to remain as

negligent as ever. At length, when insult and injury had wrought their work in his soul, he completely lost control of his temper, and seizing a stick he beat her soundly, and threatened to take to himself a second wife. He then assured me both by word and gesture that not only had his wife persisted in her disobedience, but had actually become enraged with him. His patience having become exhausted, he finally took to himself a second consort. 'And now,' said he, 'that I have done this, my first wife is more rebellious than ever.'

Previous to this conversation, however, and whilst attending to the would-be suicide, I asked of those present, 'Why has the lady attempted to take her life?' The old ladies before mentioned gave answer by pointing their thumbs at the wife and their little fingers at the next room; then, reversing their action, they pointed with their little fingers at the wife and with their thumbs at the next room. It was not easy to understand what these gestures signified without some verbal explanation. This much, however, was certain, there was trouble between a first and a second; for when the natives speak of a chief and a subordinate, they frequently represent the former by the thumb and the latter by the little finger. For instance, in the home the husband is the thumb, the wife the little finger. Thus, to say the thumb and the little finger have exchanged

places, is to say in a poetical way that the lady rules the roost.

What the double set of signs signified, however, I was not able to make out. Upon inquiry, I learned that the sick woman was the chief wife, and represented by the thumb. The little finger, which was pointed at the room, indicated that in there lived a second wife. The thumb turned toward the room, and the little finger turned toward the wife, meant that the second wife had practically become the first, and the first second; that is to say, she had been degraded.

The degradation of the first wife in any circumstances would be regarded as a very severe punishment. For, according to strict etiquette, the second wife should occupy a subordinate position in the home. She must act the part of a servant to the first wife. She may not sit down in her presence. Her own children are not regarded as belonging to her, and they may not call her mother. It is this difference in the position occupied by the ladies that reconciles many first wives to the presence of a second. It at least relatively elevates them, and supplies them with a drudge. Such being the case, it will be seen how great an indignity was heaped upon the first wife when the second was put into her position. In China only those persons who effected this humiliation would feel surprised at the attempted suicide.



When the wife showed signs of recovery, I retired to the guest-room and conversed with her husband. It so happened that he possessed a copy of the New Testament and had read the Sermon on the Mount. He remarked to me that it was difficult to love your enemies and to do good to those who wrongly use you. For instance, citing the case of his wife, he asked, 'How could he forgive her?' She had resisted his efforts to reform her, and when last night he had beaten her again, she had only become angry, and to aggravate matters had this morning taken a quantity of opium. It was plain to him that this woman did not understand right reason.

Having delivered himself thus, he called all his servants together, and in a most doleful way told them that his wife had attempted to take her life; but he added, 'You must not mention the matter to any one, or people will laugh at me.' I wondered whether he could impose silence upon the old ladies.



## CHAPTER XVII.

### AN UNLADYLIKE PERSON.

THE second case of attempted suicide occurred in connection with a widow lady residing in the city of Ping-yang. This lady was about forty-five years of age. She owned a small property, and had one son, a young man about twenty years of age. Her person was short and rotund. A stubby nose adorned her face, while a bullet-shaped head suggested the possible possession of a pugnacious disposition. The son, for some cause or other, became angry with his mother, and applied to her certain uncomplimentary epithets ; but what were the words actually used did not transpire. Probably they referred to some mean quality supposed to be characteristic of her, or of members of her family. Adjectives and epithets of such a kind are extremely irritating to the Chinese ; scarcely anything will so surely raise their ire, or call forth their resentment, as the use of them ; but when they are applied by a child to its parents, the offence is not only an insult, but a crime, for which, according to law,



THE WIFE OF A CHINESE OFFICIAL.



death by strangling may be inflicted. It is not surprising, therefore, that the mother was ruffled in temper on account of her son's conduct. Unfortunately, anger gave place to uncontrollable rage ; and the mother declared she would not live, and proceeded to take her own life. By so doing, she thought to disgrace her son in the public eye. She would make it appear that his conduct rendered it impossible for his mother to live ; so, consequently, she took a dose of opium. The son, alarmed at what she had done, ran off for the foreign missionary.

On responding to his summons, I found the woman, sitting in a small, dingy room, one half of which was taken up with a brick bed. There was a lighted wick lying in a small open vessel containing oil, which supplied the room with a glimmering light. Upon approaching her, she greeted me with a volley of abuse, and bade me begone. She said, 'My son has insulted me, and I won't live!' I tried, by coaxing, to induce her to take remedies, but she had too completely lost self-control to yield to reasonable persuasives. She rejected my proffered remedies, and in scorn emptied her vile vocabulary upon me. Her son, who stood by, despairing of a favourable result, at length said, 'Ah ! I have done what I could to get medicines for you, but you won't take them ; and now that I have brought a venerable-looking teacher, who has



come several ten thousands of miles'—then, stretching out his arms, and keeping his hands two feet apart, added, 'and wearing a beard this length' (a mark of great age), 'and then you only abuse him.'

As she would not allow herself to be persuaded to take an emetic, it was necessary to decide whether this lady should be permitted to sacrifice herself upon the altar of her rage or be compelled to live. The latter alternative was decided upon, and a neighbour offered to render me assistance. When several basinfuls of mustard and hot water had been prepared, we proceeded to lay her on the brick bed; whereupon she immediately screamed and fought, kicked and reviled. Two men held her limbs, while I took charge of her head, and, to keep her mouth open, I took hold of her nose. This was not an easy thing to do, as the latter member was constructed upon so awkward a principle that it was an exceedingly difficult matter to keep it in hand. Repeatedly a basin filled with hot water and mustard approached her lips, and its contents were on the point of entering her mouth, when her head moved, her nose slipped, her mouth closed, and we had to begin again. At last we succeeded in getting one basinful down her throat, when she wrenched herself loose—and oh, how she raved! She thrust her hand down her throat to bring the emetic up again. But, seeing that resistance was

now vain, she suddenly collapsed, and with marked docility of manner said, 'Oh, teacher, if more medicine is needful, I will take it willingly!' A chorus of praise in honour of her wisdom proceeded from the three of us, and we assured her she was a very good woman. The mustard and water having done their duty, I retired.

Another domestic episode is one in which a mother-in-law figures rather prominently. As the daughters of the Flowery Land attain a marriageable age, the parents, by means of middle-men, seek suitable homes for them. The process of seeking this home is not described by the phrase 'finding a husband,' but by 'seeking a mother-in-law' for the girl.

The process may be thus described, because the position of the mother-in-law overtops in importance that of the husband. Social customs have helped to put her into this position of advantage. The newly married couple reside with the husband's parents, and the bride is expected to act as servant to the old lady. The mother-in-law, in her treatment of the daughter-in-law, proceeds upon the assumption that a disciplinary course is needful before she can be regarded as a properly trained partner for her son. The administrator of discipline is the mother-in-law. The filling of this office is one of the duties as well as one of the pleasures of her life. When young, she had to pass through such a course

herself, and no one can tell better than she, with how much personal credit. Besides, during the progress of life she has acquired a few ideas as to the proper method of training newly married girls, and now that she has one entirely under her control she desires to reduce her theories to practice.

The necessary training is generally effected in two ways : first, through moral suasion ; secondly, by physical force. The former frequently takes the form of using scolding and insulting epithets ; the latter, in hair-pulling and biting. If in respect of the latter the mother-in-law should find herself unable to fulfil the whole law, she may at any time command her son to supply her lack of service. The son must obey, and the daughter-in-law must submit : it is criminal to resist. This relation of the two ladies to each other is frequently the cause of great cruelty being practised upon the younger, and as one result there are many domestic episodes of a saddening and tragical character.

The mother-in-law connected with the incident about to be related lived in the city of Kao-yuan, and was about sixty years of age. She was a widow, and belonged to a respectable family. Her son and his wife appeared to be about thirty-two years of age. The old lady probably was neither better nor worse than the ordinary mother-in-law. She frequently became



angry with her son's wife, and occasionally supplemented moral suasion by the application of physical force. One day, after an occurrence of this kind, the young woman grew rather restive—such efforts for her special benefit she failed to appreciate, and, further, she thought an age had been attained when she might reasonably be spared the rod. Consequently, she resented the old lady's conduct, and even became saucy.

When her son reached home, his mother commanded him to beat his saucy wife. The son had returned home to take his dinner, besides which, he was in a dilemma. According to custom, he ought to obey his mother; on the other hand, he loved his wife. In his view, moreover, his mother was in fault. He felt the difficulty of his position, but could not see a way out of it. In the meantime, however, he allowed himself to get into a towering rage. He rated both mother and wife, and completely lost control of himself. Then suddenly he determined that all parties should suffer: his mother should be rendered childless; he and his wife should die together. He inflicted a severe wound upon the head of his wife, and then he drank a quantity of opium.

Fortunately, Mrs. Drake and I were living close by. My wife attended to the wounded woman and I administered emetics to the man. They



both recovered, and the mother had been taught that she played a dangerous game when she commanded her son to beat his wife.

The foregoing instances refer to misunderstandings in which members of the same family were involved. The following case, however, refers to a dispute between different families, and shows how suicide may be made to serve the purposes of extortion.

If I remember rightly, the dispute arose in respect of a piece of land. One family was fairly well off, the other poor. In China, if a dispute arises, the terms of settlement are generally arranged in accordance with the financial position of the richer party, and not according to the merits of the case. In this instance, in the opinion of the poorer family, their claims were not being properly recognised, that is to say, a large enough money indemnity was not forthcoming. For some time the matter remained unsettled, and the richer family made no advance. At last, the principal man belonging to the poorer party committed suicide. His friends, glad at the chance, now charged the opposite party with driving the man to take his life, and proceeded to prepare a statement of the case for the official. The richer men well knew that under the circumstances a larger sum of money than that formerly offered would have to be paid; they knew, also, that if the case were dealt with officially they would

have to bribe the officers of justice ; consequently, it would be cheaper to settle the matter out of court. Under these circumstances, they increased the sum offered as compensation. Their offer, however, was indignantly refused. Then a further offer was made, with a similar result. At length, the sum demanded was, in the opinion of the rich men, about equal to the amount which they would lose if the case were officially dealt with ; therefore they refused to pay any larger sum.

The poorer family, in effecting a settlement, did not wish to invoke the aid of the law, for the damages officially awarded would certainly be subjected to a series of squeezes, and they, in consequence, be left worse off than if the matter were settled by private treaty. On this account, a second time the affair came to a standstill.

The managers of the case for the poorer party had not yet played their trump card. One day, in the presence of the widow, they talked among themselves as though the case had failed altogether and her husband's death could not be avenged. They knew quite well what thoughts were being suggested to her mind. For if a widow take her own life on account of sorrow for the loss of her deceased partner, it is regarded as a meritorious act. This woman therefore determined that her husband's death should not go unrevenged, and so she drank opium and died.

To help the case, nothing better than this poor

woman's death could have happened ; in fact, it was just what her advisers intended should take place. Two lives to be compensated instead of one, this would bring the rich men to book. So it did ; for they, not knowing how many other claims might be put in should they longer delay, determined to close the case.

## CHAPTER XVIII.

### NEW WINE AND OLD BOTTLES.

A RELIGION entering a country where it comes as a stranger is almost sure to arouse opposition. The fact that it is new is of itself sufficient to excite alarm on the part of the people of the land. The new religion may not be unsuited to their needs, nor may there be much blame attaching either to those who promulgate it or to those who oppose it; for the antagonism results simply because they are strangers to each other, and time must be allowed to elapse before the intruder can be peacefully tolerated. Much of the opposition in China to Christianity and its professors may in this way be accounted for. But it must be confessed that the strangeness of the new religion alone is not sufficient to explain all the instances of persecution of which Christians have been the subjects.

Why Christianity should be persecuted in China is an exceedingly complex question: a volume would be required fully to elucidate it. Here it will be possible only to suggest some of the



principal causes of opposition, and to illustrate, by giving typical cases of persecution, instances with which I have been compelled to deal.

First: The Chinese dislike change, and are intolerant both of men and things that cannot be labelled 'Chinese.' Feeling has become so strong that animosity is shown against natives who are suspected of harbouring pro-foreign sympathies. Two notable instances of this may be noted. Tseng Kwo Fan, the then Viceroy of Chih-lî, was ordered by the Imperial Government to investigate the causes of the Tien-tsin massacre of 1870. He found a number of persons guilty of murder, and afterwards beheaded them. Foreigners thought that he had not erred on the side of severity; but, on the contrary, they believed that the ringleaders, being influential men, were let off. The Chinese, however, took another view; they saw in his action an instance of truckling to foreigners, and to show their contempt, among other things erased his name from the roll of membership of the Hu-nan Club in Pe-kin, and disgraced his tablet. The second case was that of a former Chinese ambassador in London, the late Marquis Tseng. Upon his return from England, he dare not visit his ancestral home. The people burnt down his house, and that for no other reason than because it was supposed he had made himself too friendly with foreigners. Is it strange that a people possessed of these

feelings should oppose a religion that is not indigenous to their country—a religion preached by men belonging to another race, and which, if they accepted it, must effect great changes in their national life?

Secondly: In China the Confucianist is the orthodox party, and as such enjoys imperial protection and the support of the classes. The officials are Confucianists, and the literature known as Confucianist is alone considered as a fit instrument of education. Confucianists as a party, therefore, are highly placed and well protected. Now this party make three assumptions—viz., first, that Confucius is perfect; secondly, that among the teachers of mankind he stands supreme; thirdly, that his disciples rank as superior men among their fellows. On the other hand, the New Testament contains statements concerning the dignity of Christ, the Divine origin of His teaching, and the standing of His true followers in the sight of God, which cannot be harmonised with Confucianist assumptions; and, as a consequence, the party feel aggrieved at these superior claims being advanced on behalf of Christ, and they are disposed to ridicule and to oppress those who accept them. In saying that the Confucianists are opposed to Christianity, we are also making the admission that influence and wealth are thus arrayed against Christ and His people. Such being the case, the molestation of missionaries and of

the native Christians is not surprising, and is in keeping with the feelings of those who wield authority in the State.

Thirdly : I have never heard of Chinese Buddhists or Tao-ists persecuting native Christians on account of the differences between them in religious dogma. But the Buddhists and Tao-ists have gods many, and possess temples and priests ; these require to be maintained, and that this may be done, there must be worshippers. But if Christianity should be accepted, then the worshippers will be reduced in number. The Buddhist and Tao-ist priests, therefore, cannot view with pleasure this rival in their midst. Again, the custom is, should a temple need repair, to come to an understanding with the inhabitants of the place in which the temple stands, and levy a rate upon them to meet the cost. Or should it be desired to honour the gods or benefit the temple, then the headmen of the place may invite a theatrical company to visit the town or village and give a series of public entertainments ; while attendance at the performances is free, the headmen may collect a rate to pay the theatrical company. Now, not only does Christianity give no encouragement for these idolatrous practices, but its professors refuse to make the contributions needful for their maintenance. In refusing these contributions the Christians are acting according to their convictions and to their rights, exemption from



this rate on the part of the Christians being provided for by a treaty solemnly entered into by the Chinese Government. The rate is always demanded, however; and because the Christians refuse to pay it, they are disliked, insulted, and, whenever possible, involved in trouble.

Fourthly: The existence of secret societies is also a cause of trouble as between Christians and non-Christians. The members of these secret societies will at times become fearful lest the Christian religion should become inimical to the interests of their own cult. They consequently watch with jealous eye the native of their own town who first attaches himself to the foreign missionary. Where it is possible, a case is trumped up against him to his injury. Then, if a member of a secret society should become a Christian, violent hands may be laid upon him, or burning sulphur may be thrown among his ricks, etc.

Fifthly: The clannish spirit is also a fruitful cause of trouble. Chinese life, altogether apart from the question of religion, is frequently enlivened by feuds between the clans. Let us suppose, as is sometimes the case, that there are two clans living in the same village, and that they are already at enmity. If members of one clan should become Christians, the members of the other would feel that they had additional reason for hating them, and, if possible, to get them into trouble. Nor will the mischief even end



here ; for the clan without Christians will regard the foreign missionary also as their enemy, and will malign both him and his teaching, because of his friendliness with members of a clan not in agreement with their own.

The causes of trouble between Christian and non-Christian are not by any means exhausted by the foregoing statements. Those mentioned, however, are, I hope, sufficient to show what are the principal causes of persecution ; and they will enable the reader to understand how difficult it is for a Chinaman to become a Christian and avoid unpleasantness with his neighbours and conflict with the powers that be. I shall now relate several cases of persecution and the manner in which they were dealt with by the local officials.

## CHAPTER XIX.

### LOYAL TO CONVICTION.

IN a village near to Ping-yang city lived two brothers named Li. They were the first Christians in their village, but at the time of their persecution there were several inquirers besides. Twenty or more years before the Li brothers had become Christians, their father was engaged in a lawsuit against another family residing in the same village. After the death of their father, the elder brother became the head of his family, and a son of the opposite party became one of the village headmen. This son, having obtained a position of influence, desired to reopen the long-standing family quarrel. In his opinion, the fact that the Lis had become Christians increased his chance of success; for now, in the official statement of the case, he could add that the two brothers had become Christians. A knowledge of this fact would, he felt confident, so prejudice the official mind against the Lis that there was no likelihood of their gaining the verdict. In due course the matter came before the official,

and he refused to reopen the case ; but he seized the opportunity to scold the brothers for having become Christians. The headman, together with his supporters, returned home, as the natives said, five parts chagrined and five parts pleased. The snub administered to the Lis on account of their profession of Christianity gave pleasure and at the same time encouraged the hope that the two brothers might still be involved in trouble—for was it not now proved that Christianity was under official ban? On the other hand, that the official should refuse to reopen the case vexed the plaintiff, and this feeling of vexation spurred him on to devise some other means of getting the Christians into trouble. He did not have long to wait.

A temple in the village needed to be repaired, and in order to meet the expense a rate was levied alike upon Christians and non-Christians. The Christians refused to pay. Shortly after this the body of headmen, the plaintiff among them, engaged a theatrical company to give a series of entertainments on behalf of the said temple. Then, to meet the expense incurred by these performances, a second rate was levied, which the Christians again refused to pay. After a time the headmen informed the Christians that unless the money covering both rates was paid, the Christians would be taken to the temple and there tied up by their thumbs. It was at this

juncture that the Christians came to me asking for advice. I told them that under the circumstances they needed to be very guarded in their conduct, that they were to keep themselves quiet, and by no means to offer violent resistance, should the headmen attempt to carry out their threat. In the meantime, I said, the official should be informed of what was likely to take place. I wrote to the official, and he returned my letter, with an offensive message. Fortunately his superior officer resided in the city of Ping-yang; consequently, I informed him of the difficulty. I assured him it was my desire to prevent a breach of the peace, and asked him as a favour to grant me an interview. This he kindly did, and as a result he promised to instruct his subordinate to summon the headmen before him and command them to cease molesting the Christians. The subordinate was the same officer who snubbed the two brothers for becoming Christians, and who had returned my letter; therefore, it was only natural that such a man as he should fail to carry out his superior's instructions. After waiting several days, nothing having been done in the matter, I informed the superior officer to that effect. He again instructed his subordinate, who, however, paid no further heed. Finally, I told the Christians to wait until the day previous to the one on which the threats were to be put into execution, and if by that time no official orders were issued, then to inform



me. The day passed, and as no information reached me I hoped all had gone off quietly. Early on the following day, however, a messenger arrived, saying that no official action had been taken and that the Christians were to be tied up on the afternoon of that day. Immediately I informed the superior official that nothing had been done, that while I would do my best to prevent a conflict, yet if one should take place the officials must hold themselves responsible for it. The village was ten miles distant, and I at once rode off there. My object was, if possible, to induce the Christians to absent themselves for the day, or, failing that, to urge them not to offer any resistance if attacked. I found the Christians sitting in a room with grim determination written on their faces. I asked them to accompany me back to the city. They replied that if they absented themselves now, they would not be allowed to remain in peace hereafter ; and, further, if it were necessary to suffer for Christ, they would do so, and, consequently, they had determined to remain.

After I had been in the village some time, and the hour for tying up the Christians came perilously near, two sets of policemen, bearing orders for the arrest of five headmen, arrived. The superior official, upon receipt of my letter, despatched one set ; the subordinate, hearing what had been done, immediately sent off another.

When these representatives of the law reached the village, they learned that I also was there. They then sent for one of the Christians, and asked him privately whether he thought I would compensate them if they arrested the five men. I intimated, through the Christian, that they must do their duty independently of any remuneration from me. Whereupon the policemen found the five men ; but in consideration of certain payments being made, they were satisfied with the arrest of only three. These three men were escorted to the superior official's residence, and there it was stated that the two remaining men could not be found. The official reprimanded the headmen for their conduct, and told them that they must live in peace with the Christians. He then sent them to the subordinate's office, to be dealt with as that official might see fit. This official instructed them not to molest the Christians, and then set them at liberty.

## CHAPTER XX.

### INTOLERANT OF LIGHT.

IN the county of Chiao-cheng there were only a few inquirers. The headmen of the villages to which the Christians belonged determined, once for all, to terrify those persons who might dare to enter the Church. It so happened that the inquirers belonged to a group of seven villages, and the land belonging to these villages was irrigated by means of the same stream. Their inhabitants were therefore interested in maintaining its banks and the courses by which the water reached their lands in good repair. The funds necessary for this purpose were raised by means of a rate levied upon each landowner. It so happened that the stream flowed through land belonging to a temple. In course of time the question of maintaining this temple in repair became involved in the question of preserving the banks of the stream; consequently, a rate was levied sufficient in amount to cover both charges. While there were no dissentients, things worked well; but when there were Christians,



they naturally protested against the payment of that portion of the rate which would be applied to idolatrous practices. In point of fact, a case of this kind is not only provided for by the treaty, but the proportion to be deducted as temple charges is fixed, so that the Christians were well within their rights when they asked for a reduction in the rate to be made in their favour.

The headmen of those seven villages, however, refused their consent to the Christians' request. They went even further, and entered into a compact to find funds, should it be necessary, for the purpose of fighting the case in a court of law. They waited until the condition of the ground was such that it required irrigating, then they demanded the payment of the rate in full. This was refused; whereupon they cut off the water supply, and left the crops of the Christians to parch. At this juncture my advice was asked. The Christians were advised to bear their trouble patiently, and I promised to send a letter to the headmen, suggesting that my representative should meet them and try to arrange the matter. The letter was returned, with a message breathing defiance. They then renewed their demands, and threatened the Christians with bodily harm unless the money was paid within a specified time. The rate remaining unpaid, one night the headmen, accompanied by certain official underlings carrying bogus summonses, arrested some of the Christians,



and carried them off to a neighbouring temple, and there locked them up among the gods. Early the next morning the headmen demanded compliance under three conditions: first, the Christians should pay the rate; secondly, that they must salute their gods; thirdly, that they should purchase a large ornamented lantern, and present it to the temple.

The Christians refused to comply. The headmen therefore did two things: first, they drew up a letter to be sent to the official; and secondly, they proceeded to belabour the Christians. The letter sent to the official stated that a bad man, a foreigner named Lin (my Chinese name), and living in Ping-yang city, had introduced into the district heretical doctrines, and had succeeded in confusing the minds of certain stupid individuals. That these men, having already become foreigners in heart, naturally no longer desired to uphold the ancient customs of the Middle Kingdom; consequently, they refused to pay the water-rate; therefore it was, without doubt, quite necessary at once to make an end of the 'Jesus Religion.'

When this letter had been despatched, the headmen turned their attention to the Christians. These, however, stood firm to their purpose. At last the headmen seized the leader, threw a cord over a beam, and tied him up by his thumbs, threatening to leave him in that position until he promised to comply with their demands. At last

a relative of the Christian, but a non-Christian himself, promised to provide the lantern if the headmen would liberate the man for the time being. The headmen, thinking that partial success was better than complete failure, promised to do so if the Christian would salute the gods. The Christian refused even this. Finally, the man was lowered, and before he had firmly gained his feet, the headmen pitched him on his face, saying, if he would not willingly do what they wished him, he should be forced to do so. He was then liberated until the official replied to their petition.

The official was the chief magistrate of the county. He had but recently obtained his appointment, and, if I recollect rightly, it was the first he had held. This gentleman in due course replied to the petition, and intimated his willingness to try the case. By this time a statement on behalf of the Christians was lodged in his office. This statement was ignored and a summons issued, ordering the foreign missionary to appear before him as plaintiff, with the native Christians as defendants. The headmen were left out altogether. This was done partly through ignorance, but chiefly for the purpose of making the Christian cause look as ridiculous as possible. I replied to the summons by sending a complete statement of the case to the superior of the county magistrate. This gentleman did not answer my

letter ; but by means of private inquiry I ascertained that he requested, and secured, a visit from the subordinate officer, to whom he pointed out the mistake he had made, and advised him to issue new summonses and to squash the case. The subordinate promised to comply. Upon his return home, he issued summonses, and after much delay reheard the case. He complimented the conduct of the headmen, and informed the Christians that they could not be tolerated, and must pay the rate in full.

At this stage of the proceedings I again wrote to the superior, complaining both of the language and the conduct of the subordinate, and asked him to issue a proclamation in the seven disturbed villages, to counteract the effect of the conduct of the inferior magistrate. He replied, saying that the matter should be attended to. The case, however, was left where it was, and no proclamation was issued. After waiting for a month, I made a two days' journey, for the purpose of seeking an interview with the superior officer. An interview was granted, and the affair from beginning to end was discussed. I complained that a summons had been issued ordering me to appear before the official, and also that no proclamation had been put out. That the summons complained of had been issued he could not deny ; but with regard to the proclamation, he said it had not only been ordered to be issued, but that the subordinate



had informed him that such had been done. I remarked that the inferior had not only acted contrary to imperial edicts, but had even left unheeded the commands of his superior officer. Hearing this, the old gentleman winced, jumped from his seat, and exclaimed that this man didn't know how to manage public 'affairs.' He then asked me how I would like the matter to be settled. I replied that it would not be becoming on my part to dictate to him how the affair should be settled, and that it might safely be left with him. At length he said he would prefer that the case should be dealt with by the inferior officer, and promised to instruct him to that effect at once, saying, further, that if the matter was not disposed of satisfactorily in fifteen days, he himself would then deal with it.

As the superior official evidently believed that a proclamation had been issued, to satisfy myself that I had not been wrongly informed I sent two trusty men to travel through the district, and to examine all the retired places in the seven villages, and see whether any copies of a proclamation had been posted there. The men returned, saying that while none were found in the villages, they had succeeded in finding one elsewhere. This one copy was found posted behind a door of the inferior official's residence.

The official's conduct had greatly elated the headmen, and they were lifting their heads very



high ; they thought the Christians would soon be at their mercy. In view of a complete victory, they compelled the man who promised the lantern at once to bring the money for it. They purchased a very fine-looking one, and had, in their opinion, a very suitable inscription prepared. The inscription was to this effect, that 'the lantern was presented to the temple by Mr. Lin (my Chinese name), a venerable foreign teacher belonging to the Church of Jesus.'

Fifteen days passed, but nothing further had been done in the matter ; therefore I asked the superior official to deal with it. He fulfilled his promise to the letter. The affair from beginning to end was investigated. He peremptorily insisted upon the attendance in person of Christian and non-Christian alike, and declined to excuse the absence of any one. The lantern and the underlings who carried bogus summonses were produced in court, and three days bestowed upon the hearing of the case.

It is due to the Christians to state, that during the investigation nothing to their detriment came to light ; consequently, they obtained the verdict. The headmen were severely reprimanded, and threatened with condign punishment if they offended again ; and before they were allowed to leave the official's residence they had to satisfy his underlings' longing for cash. Thus, after a delay of four months, was the case disposed of.

## CHAPTER XXI.

### SHARP PRACTICE.

**I**N a village situated in the county of Kao-yuan there were several inquirers who opened a place of worship. In the same village there lived also a man noted for his rascality. This man was one of the village headmen, and he wore a button on his hat, which indicated that he possessed a literary degree. Judging from his appearance, he would have been taken as a meek-and-mild kind of individual, while in reality he was capable of committing almost any offence. At least one dastardly trick had been proved against him. A little child of his own died. Not only did he wish to avoid expense connected with the burial, but he hit upon the expedient of making the child's death the means of taking revenge upon a neighbour. This neighbour had offended him, and he tried to make the event of his child's death serve the purpose of extortion. To effect this purpose, he disfigured the corpse, and tried to deposit it upon the premises of his enemy. This was done

because, in China, as a rule, the occupier of the premises upon which a corpse is found has to defray the expense of interment. Then, further, he might also be charged with being the cause of death, and thus be compelled to give compensation to the bereaved relatives. I have heard of a corpse being laid at the entrance to a house on purpose to involve an enemy in the expense of burial. I once met with the following instance. A thief, while climbing a wall to obtain unlawful entrance into a house of a rich man, fell and killed himself. The next morning he was found dead upon the premises. The body of the dead man was recognised, and his friends at once identified their relative. Here was an opportunity not to be missed. They saw their chance, and threw out the hint that possibly the man might have met with foul play, and that the case was probably one of manslaughter. The rich man, desiring to get clear of the implication, agreed to hand over a considerable sum of money, in consideration of which a coffin was to be purchased and the body was to be decently interred the next day. The friends of the dead man, however, thought that more profit could be made of the accident, so one of their number during the night secretly obtained access to the corpse and plunged a knife into it. The next day, when the body was about to be removed, the relatives suggested that they should, just for form's sake, examine



the body, and apparently to their surprise discovered the wound. They then said, 'We thought we had been dealing with an accident, but evidently the case is one of murder.' A heavier indemnity was paid, of course. This instance will throw much light upon the conduct of the man referred to above, and explain why he disfigured the body of his child. He intended to charge his neighbour with murder, and to obtain a large indemnity. By some means or other he was detected, and balked in his object.

Such was the character of the man who now raised his protest against the opening of a place of worship in his village. He first threatened the Christians; but, finding his threats failed to effect his purpose, he tried to get the Christians to quarrel with him by daily and publicly hurling the vilest terms that he could use at the Christian religion. The Christians, however, did not quarrel with him. As a last expedient, on a Sunday while worship was going on, he, together with several friends, forced their way into the place of worship, and began striking some of the worshippers, and pulling the queues of others; they also made a most determined effort to secure the man who conducted worship. It was found that for him they had prepared a bucketful of filth, and had intended to throw it over him. The man only escaped this indignity by leaping over a wall. The Christians had been told by me



not to retaliate under any circumstances, and I am glad to relate that they acted as advised.

I tried to deal with this attack upon the Christians as if it were the action of well-meaning but misguided men; consequently I sent my Chinese teacher, a non-Christian, to see their leader, and to assure him that we desired only to be allowed to practise our religion in peace. The leader listened to what was said, but did not promise to cease molesting the Christians. A few days after the first disturbance, two Christians came to me, saying that another attack was in contemplation. These two men were advised not to return home that night, and being willing to remain, they slept at my house. Early the next morning another attack was made. At this juncture I thought it best to inform the official of what had taken place, and also to ask him, as a favour, to do what he could to prevent further disturbance. The official hereupon summoned both parties to appear before him. But before the case came on for hearing the following scheme had been concocted:—First, the non-Christian party had a wounded man to put forth as a victim of the Christians' rage. Secondly, one of the men who slept at my house was charged with having inflicted the wound. Thirdly, while the official was to call witnesses for the non-Christians, he would fail to do so for the Christians. I at once sent a statement

to the official to the effect that the accused was at my house, a long distance from the scene of conflict, at the time it was alleged the attack took place; I also submitted the names of witnesses to him. The official, however, refused to call my witnesses. He adjudged one of the Christians who slept at my house guilty of wounding the man, and ordered him to receive a hundred blows.

This action of the official, I knew, would prevent peace being established in the village; consequently, I applied to the superior official, who, after a time, sent a deputy to investigate the case upon the spot.

The non-Christian party now felt that they must strengthen their case by making other charges; consequently, they accused the Christians of having cut through the river bank, that the water, when in flood, might escape into the river. Now tampering with river banks, either to allow water to enter or leave a river, is a very bad offence in China: decapitation may be inflicted upon those guilty of this crime.

When the deputy arrived, he had to deal with two serious charges against the Christians: wounding a man and cutting the river banks. The investigation of these charges occupied several days, and resulted in a verdict of not guilty for the Christians. In fact, it was proved that the leader of the non-Christian party was himself

guilty of both crimes ; for he had first intoxicated the wounded man, and then cut and bruised him, and it was under his direction that the river bank was cut by his friends.

Chinamen who possess literary degrees enjoy certain privileges : one of these is that, while in possession of them, they are exempt from being officially bastinadoed ; but they may be deprived of their button, and then subjected to corporal punishment. The man in question thought himself protected from the birch by means of his button. The official, however, temporarily deprived him of it, and ordered him to receive twenty blows on his hand.

# MISSIONARY BOOKS

Published by THE RELIGIOUS TRACT SOCIETY.

**THE CONVERSION OF ARMENIA TO THE CHRISTIAN FAITH.** By W. ST. CLAIR-TISDALL, M.A., Author of "The Religion of the Crescent," etc. Crown 8vo. 3s. 6d., cloth boards.

**AMONG THE MATABELE.** By DAVID CARNEGIE, of Hope Fountain, Matabeleland. With additional Chapters on the Ma-Shuna and Khama. Portraits, Illustrations, and Map. Crown 8vo. 1s. 6d., cloth boards.

**THE AINU OF JAPAN.** The Religions, Superstitions, and General History of the Hairy Aborigines of Japan. By the Rev. JOHN BATCHELOR, C.M.S. With 80 Illustrations. Crown 8vo. 6s., cloth boards.

**THE APPEAL TO THE SERPENT; or, Life in an Ancient Buddhist City.** A Story of Early Ceylon Life. By the Rev. SAMUEL LANGDON. With Illustrations from Sketches and Photographs. Crown 8vo. 6s., cloth boards.

**AMONG THE MONGOLS.** By Rev. JAMES GILMOUR, M.A., of Peking. With Map and numerous Engravings. Edition uniform with "Life of Gilmour." 3s. 6d., cloth boards; cheap popular edition, 2s. 6d., cloth gilt.

**CHRISTIAN PROGRESS IN CHINA.** Gleanings from the Writings and Speeches of many Workers. By ARNOLD FOSTER, B.A., London Mission, Hankow. With a Map of China. 2s. 6d., cloth.

**LIFE ON THE CONGO.** By W. HOLMAN BENTLEY, of the Baptist Missionary Society. With an Introduction by Rev. GEORGE GRENFELL, Explorer of the Upper Congo. Crown 8vo. New Edition, Revised. With Illustrations. 1s. 6d.

**THE CROSS IN THE LAND OF THE TRIDENT;** or, India from a Missionary Point of View. By HARLAN P. BEACH, Secretary, Student Volunteer Movement (U.S.A.). Crown 8vo. 1s., cloth boards.

**EAST LONDON:** Sketches of Christian Work and Workers. By HENRY WALKER, F.G.S. With many Illustrations. Crown 8vo. 2s., cloth boards.

**FOR HIS SAKE.** A Record of a Life consecrated to God, and devoted to China. Extracts from the Letters of ELSIE MARSHALL, martyred at Hwa-Sang, China, August 1, 1895. With Portrait and Illustrations. 8vo. 2s., cloth boards.

**FORTY-TWO YEARS AMONGST THE INDIANS AND ESKIMO:** Pictures from the Life of the Right Rev. JOHN HORDEN, First Bishop of Moosonee. By BEATRICE BATTY. With a Map and many Illustrations. Crown 8vo. 2s. 6d., cloth boards.

**FROM DARKNESS TO LIGHT IN POLYNESIA.** With Illustrative Clan Songs. By the Rev. W. WYATT GILL, LL.D., Author of "Jottings from the Pacific," etc. With Illustrations. Crown 8vo. 6s., cloth.

**THE GOSPEL IN SOUTH INDIA; or, Illustrations of the Religious Life, Experience, and Character of Hindu Christians.** By the Rev. SAMUEL MATEER, F.L.S., Author of "The Land of Charity," "Native Life in Tavancore," etc. With Illustrations. Crown 8vo. 3s. 6d., cloth boards.



**GLIMPSES OF MAORI LAND.** By A. R. BUTLER. Illustrated. Crown 8vo. 5s., cloth.

**GLANCES AT CHINA.** By the Rev. GILBERT REID, M.A., of the American Presbyterian Board. With Illustrations. Crown 8vo. 2s., cloth.

**INDIAN GEMS FOR THE MASTER'S CROWN.** By Miss DROESE. Illustrated. Crown 8vo. 2s., cloth boards.

**LIFE IN THE SOUTHERN ISLES;** or, Scenes and Incidents in the South Pacific and New Guinea. By the Rev. W. WYATT GILL, B.A. With Maps and Illustrations. Imperial 16mo. 5s., cloth boards, gilt edges.

**MORE ABOUT THE MONGOLS.** By JAMES GILMOUR, M.A., of the London Mission, Peking, Author of "Among the Mongols." Selected and arranged from his Diaries and Papers by RICHARD LOVETT, M.A., Author of "James Gilmour of Mongolia," etc. Crown 8vo. 5s., cloth boards.

**MISSIONARY POINTS AND PICTURES.** By Rev. JAMES JOHNSTON. Illustrated. Crown 8vo. 1s., cloth boards.

**MY LIFE IN BASUTO LAND.** A Story of Missionary Enterprise in South Africa. By EUGENE CASALIS, of Paris Missionary Society. Translated from the French by J. BRIERLEY, B.A. Crown 8vo. 5s., cloth boards.

**NEW GUINEA, WORK AND ADVENTURE IN,** 1877 to 1885. By JAMES CHALMERS, and W. WYATT GILL, B.A. With a Map and many Illustrations. Crown 8vo. 6s., cloth boards.

**PRIMER OF MODERN MISSIONS.** Edited by Rev. R. LOVETT, M.A. "Present Day Primers," No. 10. 1s., cloth.

CONTENTS:—Important Dates.—Early Mission: 1640-1790.—India. By the Rev. E. P. RICE, B.A.—Polynesia. By the Editor.—Africa. By the Editor.—China. By the Rev. J. P. HOBSON, M.A.—The West Indies.—Madagascar.—Turkey, Syria, and Persia.—Japan and North America.—The Chief Missionary Societies.—Index.

**PIONEER LIFE AND WORK IN NEW GUINEA.** By JAMES CHALMERS. With a Map and 40 Illustrations. Large crown 8vo. 3s. 6d., cloth boards.

**PROTESTANT MISSIONS IN INDIA FROM THEIR COMMENCEMENT IN 1706 to 1882.** By the Rev. M. A. SHERRING, M.A., LL.B. Newly Revised and brought down to date. By the Rev. E. STORROW, formerly of Benares. With four Maps. Crown 8vo. 6s., cloth boards.

**THE STORY OF UGANDA AND THE VICTORIA NYANZA MISSION.** By SARAH GERALDINA STOCK. With a Map and Illustrations. 3s. 6d., cloth boards. *New Revised Edition.*

**A WINTER IN NORTH CHINA.** By the Rev. T. M. MORRIS, with an Introduction by the Rev. RICHARD GLOVER, D.D. 5s., cloth.

LONDON: 56, PATERNOSTER ROW.

56 338572 005 2  
90 53 BR

5248





DS 709 .D77 C.1  
Among the dark-haired race in  
Stanford University Libraries



3 6105 041 000 618

STANFORD UNIVERSITY LIBRARIES  
CECIL H. GREEN LIBRARY  
STANFORD, CALIFORNIA 94305-6004  
(415) 723-1493

All books may be recalled after 7 days

DATE DUE

OCT 23 1996

NOV. 3 1996  
MAR 8 2004  
JUN 3 2004

STANFORD UNIVERSITY LIBRARIES  
STANFORD, CALIFORNIA 94305-6004



